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Call Issued For Billion-Dollar Conclave

Chicago Zionists Rip Deference Of Israeli To U. S. Non-Zionists

By EARL KLEIN and ASHER BIRNBAUM

National Jewish Post Correspondents
CHICAGO—(NJP)—Max Bressler, newly-reinstalled president of the Zionist Organization of Chicago, this week sharply rapped the wooing of American non-Zionist "lord bountifuls" by top Israeli leaders and assailed "local assimilationists" for alleged threats to "stifle the United Jewish Appeal."

Bressler's blasts came in his acceptance speech at the 53rd annual conference of the Chicago group. Other participants were Dr. Mordecai M. Kaplan, famous Reconstructionist leader, Rabbi Morris Adler of Chicago and former ZOA president Emanuel Neumann.

WE BELONG, TOO

Blunt-spoken Bressler addressed himself directly to Israel Prime Minister David Ben-Gurion in the course of his demands that ZOA leaders be invited to all top-level discussions with representatives of the American Jewish community. Bressler suggested that Ben-Gurion "not cast a stone into the well from which you drank."

Bressler said American Zionists demand that Israel understand the American Jewish community as that community is expected to learn and understand Israel.

As a starter, Bressler described U.S. Jews in this manner: "We are not the Golus Yidden. We are a strong, proud, eager, striving community of Jews. . . ."

His stand was supported by other speakers at the convention. Neumann said it was the duty and right of the World Zionist Organization to exert the parental prerogative of advising, working and pleading with a child who is in need of help.

Rabbi Adler said "We have accepted the idea of a two-way passage of ideas between Israel and America but American Jewry seems to have become a very silent partner."



Bressler said that "we have allowed our community to be exploited by some few self-appointed individuals claiming the right of leadership by virtue of their fat pocketbooks rather than by their knowledge."

"These self-anointed kings" tried unsuccessfully to "deprive the United Jewish Appeal of a just and equitable share of the generosity of our community" and when they failed "the lord bountifuls. . . found other methods by which to check the positive development of Jewish life in Chicago," he said.

Bressler's reference was to a fight last year when the Chicago Combined Jewish Appeal split with the UJA over its allocation to the UJA.

The threat of a separate drive by the UJA in Chicago was finally averted when Chicago Zionists stepped in to help arrange an agreement.

The conference adopted a resolution calling for full backing to a program of American chutzkiut. Another resolution praised the cooperation of radio, televi-

To Head Bond Sales



HENRY MONTOR
Israel Bonds For Sale

sion and press with Zionist activity and singled out for special notice the Chicago SENTINEL, local Anglo-Jewish weekly, and the National Jewish Post.

Dr. Kaplan again pleaded for formation of organic Jewish communities in the United States. He attacked "tired Zionists" and named a goal for Zionism: to secure the permanence of Israel and foster the spiritual unity of the tiny state and world Jewry.

The Zionist Organization of Chicago has lost nearly 1,000 members during the past year, Charles L. Levin, executive director, told the conference.

He blamed general lethargy and apathy in the Jewish community since establishment of Israel. He said last year's membership of 8,361 fell to 7,348 this year, although 683 new members joined.

The conference approved a resolution calling on all members to assure a proper and intensive Jewish education for their children.

The resolution scolded the local Jewish Welfare Fund for slicing the Board of Jewish Education allotment for the coming year. The resolution demanded restoration of a 20 per cent cut.

MONTOR WILL HANDLE ISRAEL BOND PROGRAM

NEW YORK—An official call was issued this week to American Jewish leaders to attend the billion-dollar Israel aid conference in Washington, now set for Oct. 27.

Telegrams went out early this week signed by Dr. Nahum Goldmann, chairman of the American Section of the Jewish Agency;

DAY SAYS SILVER ACCEPTS TOP SPOT IN CRISIS DRIVE

NEW YORK—The Yiddish daily, The DAY, reported early this week that Dr. Abba Hillel Silver had accepted a request from the Israeli Government to head a "Loan Drive for Israel."



SILVER There were no details to indicate whether the reference was to the projected bond campaign in the United States which the Israel Government is believed to have approved. That drive will be considered at the forthcoming national conference in Washington.

If The DAY report is accurate, it will mark Dr. Silver's first major task in American fund-raising since he resigned from the Jewish Agency in February last year. Dr. Silver quit in protest against a decision of the Jewish Agency executive to strip the Zionist Organization of America of its control of the United Palestine Appeal.

William Rosenwald, and Edward M. M. Warburg, top United Jewish Appeal leaders; and Rudolph G. Sonneborn, Zionist Organization of America leader.

The call was the first formal announcement on the much-discussed meeting, originally set for Oct. 24. The meeting will last three days, ending Sunday, Oct. 29, at the Statler Hotel.

Chief planner of the event is Henry Montor, who has been named to head the bond drive for Israel which the Washington conference is expected to approve, The POST learned.

At presstime, the agenda for the Washington conclave remained unpublished. It was presumed, however, that the gathering will deal with the three-point program approved in principle at the Sept. 3 crisis conference in Jerusalem.

The Jerusalem conference heard a plan calling for a three-year effort to bring in 600,000 Jews from the Moslem countries and the Soviet satellite states. The program called for raising of \$1,500,000,000, of which one billion was to be raised largely by American Jewry.

The Jerusalem conference discussed three methods of achieving the goal: an expanded United Jewish Appeal campaign, promotion of private investment in Israel and a bond issue from the Israel Government.

There were reports in New York this week that two types of bonds are under consideration. One would be a bond issue handled through American investment houses and the other would be a campaign to sell small bonds similar to the "E" bonds sold in the American war bond campaigns. American Jewish organizations would handle the sale of the smaller bonds, according to reports circulating here.

REFORM JEWS START ORTHODOX CONGREGATION

By LIONEL KOPPMAN

National Jewish Post Correspondent
ELMONT, L. I. (NJP)—A newly-formed Orthodox congregation started by dissatisfied members of Elmont's Reform Temple has already brought noticeable shifts toward greater observance of Jewish tradition among its members.

Most of the dissidents had been reared in Orthodox homes in Brooklyn and the Bronx, but had drifted into non-observance in adulthood, a common development in American Jewish life.

Coming to Elmont—most of them within the last two years—they found that the only congregation was Temple B'nai Israel and so they joined it.

But their early training had left its mark and while they were generally non-observant, they could not get used to the hatless congregation and the smoking after services.

In the gradual changes that have followed organization of the new Orthodox congregation, several members have stopped working on the Sabbath so that they can attend services.

Ben Schoolsky, a member of the organizing group, who is serving for the time being as president, told The Post he himself had stopped eating forbidden foods and no longer works, rides or smokes on the

Sabbath.

Asked whether he thought the congregants would become even more observant in time, Schoolsky said he didn't know.

"If we don't, at least our children might become more Orthodox," he said.

The dissidents met several months ago to discuss their problem. With the aid of Victor Geller, field director of the Union of Orthodox Jewish congregations of America, they began working toward the organization of a synagogue-center, which they have named the Elmont Jewish Center.

News of the project spread and families from the nearby communities of Valley Stream, Floral Park, Argo Park, Queens Village and various housing developments boosted the membership of the center to its present total of 65 families.

At first, Friday evening and Saturday morning services were held in Schoolsky's home. Since the High Holy Days, the congregation has been holding services in the local Democratic club.

Samuel Glazer, a student at the Rabbi Isaac Elchanan Theological Seminary, who will receive his ordination next year, has been engaged as spiritual leader of the congregation. The Hebrew Congregation of Lindenhurst and Temple Beth El of Long

Beach have made available Sifrei Torah until the congregation can buy its own.

Most of the services are conducted in Hebrew, although only about half of the congregants can read Hebrew. There is an all-boy choir and Morris Oster, a member of the congregation, is the baal tefillah. Contrary to the seating arrangement in most Orthodox synagogues, the Elmont Center has mixed pews.

In addition to regular services, the congregation has organized a Talmud Torah and on Oct. 17 will organize a Sisterhood. Glazer is also studying for a degree in clinical psychology and has had experience in working with young people. He is planning a program of Jewish education and activity for teenagers and juniors.

Schoolsky reported that the new synagogue is finding favor with the community and that even some non-Jews living outside of Elmont have contributed to the congregation's building fund.

Robert Dressler serves as the congregation secretary and Morris Weinstein as treasurer.

The POST also learned that the Reform Temple, B'nai Israel, which holds services in the American Legion hall, has adopted hat-wearing by members and that there is no more smoking in or near the hall after services.

FRANK REPORTS FROM ISRAEL

A Rosh Hashonah Ceremony
In An Israel Home For Girls

By M. Z. FRANK

JERUSALEM—"I know of one man in New York," I said, "who will be happy today. For 15 years he has been working for a rapprochement between India and the Zionists."

It turned out that the two newspapermen from India were quite familiar with the name of that man. The name is Taraknath Das, who left India in 1906 and who now teaches international law at Columbia. I felt that this was an occasion for congratulating Dr. Das and perhaps tell the readers of THE POST about him.

The occasion for my remark was as follows:

In connection with some work I undertook for the American Zionist Council at the request of Louis Lipsky, I asked for an appointment with Dr. Biran who is the Government representative for the District of Jerusalem. Dr. Biran could not keep the appointment he made because there was a memorial service for Count Bernadotte. Instead he asked me to join him at dinner at the Eden Hotel, where he entertained two visiting journalists from India. Mr. Harry Sabel of the Jerusalem office of Public Information joined us. He broke the news:

"India has recognized Israel," he told us, "but the story will not be released for a few hours."

We drank our toasts. I offered one: "To the Third Force in Asia."

THE VISITING JOURNALISTS from India asked many questions. About the internationalization of Jerusalem, about the treatment of the Moslem Arab minorities, etc.

"Do you consider yourselves an Asiatic people or a European people?" one of them asked. They were told that the Jews of Israel felt they were a part of Asia.

"The wealthy Jews of Bombay," one of them remarked, "like to belong to European clubs."

"The wealthy Jews of Bombay," I told them, "are descended from Jews who came from Bagdad, and that's not in Europe."

"There are Jews who deny being Jews," Mr. Sabel said. "It is merely a form of snobbishness."

The next morning I met with the same two gentlemen at the office of the Ministry of Religious Affairs where they had plenty of questions to ask.

Now about Dr. Das.

TEN YEARS AGO, when I worked at the "Jewish Frontier," I first met the gentleman. There was no organized attempt then by the Zionist movement to enlist and, through Mr. Das, Hayim Greenberg was put in contact world such as developed from with the late Mahatma Gandhi. 1944 on. The country any Zion-

ist would least think of at that time as worth cultivating was

India. (Even America was neglected). But the editor of the

"Jewish Frontier," Hayim Greenberg, and Das had met and talked the Zionist movement to enlist and, through Mr. Das, Hayim

the support of the non-Jewish Greenberg was put in contact world such as developed from with the late Mahatma Gandhi. 1944 on. The country any Zion-

opposed to Zionism and Greenberg and Ghandi debated the question in the India press. Mr. Das from time to time contributed an article to the Jewish Frontier."

Incidentally, Hayim Greenberg is not the only Jewish leader who is interested in India and Indian civilization. As I heard it from Eliezer Liebenstein in New York, and as Dr. Biran told the two visiting journalists from India, the Prime Minister of Israel, David Ben-Gurion, has been making quite a study of Indian literature and civilization.

We had our supper on Rosh Hashonah eve at the Beth Hahalutzo, on Ibn-Gebirol Street. We were Magda's guests. I had a vivid and favorable recollection of Magda and the house she is running from my last visit to Jerusalem, in February, 1949. I saw the work done there. I ate a few meals there, and I watched the atmosphere of the place.

I WAS TAKEN into it in 1949 and I walked in on a literature class. A charming girl with an intelligent and sensitive face was teaching Rachel's poetry to a class of girls and I was very much impressed by the lesson and the discussion. The teacher, I later learned, was a Persian Jewess. The pupils were girls without a home, for whom this institution provided a home and a school. A trade school, but with literary and kindred subjects thrown in between classes in weaving or such things.

The Beth Hahalutzo was built by the Women's League for Israel (on my last visit the sign still read "Women's League for Palestine"). The president is Mrs. Prince, vice president, Rose Isaacs.

When we arrived this time, I telephoned Magda, just to renew old acquaintance. She asked us to come over for lunch and then she invited us for the first Rosh Hashonah meal.

MAGDA LIT the candles and said a few words. Then the girls sang. Most of them had not been in the country a full year. But they sang in Hebrew. Not that they looked very happy, but they tried to be happy. One girl said to Magda, "We are singing to get over our dumps."

The girls were alone, some orphaned, some having left their parents, or brothers or sisters, in whatever country they had come from. Interspersed with Hebrew, I heard conversations at the table in Rumanian, in French and in other languages.

Then Magda called on Hanina. A swarthy - complexioned girl with an interesting manuscript. Her pronunciation of Hebrew was different from the one used in Israel—evidently she had learned it elsewhere. It was a pronunciation I was hearing the first time in my life, although I

Reform Student Rabbi.
Wins, Loses Ritual Fuss

National Jewish Post

NEW YORK—A bargain offered by a Hebrew Union College student to a small midwest congregation during the High Holy Days failed, and the student conducted services without skullcap or prayer shawl.

A trustworthy informant vouched for the accuracy of the report but asked that the name of the student and of the congregation be withheld.

The board of the synagogue asked the student to wear a yarmulke and tallis but the student refused, insisting that as a Reform Jew he did not

observe such practices.

However, members of the congregation continued to plead with him to change his mind.

Finally the rabbinical student suggested an exchange. He told the officials:

"Gentlemen, I've been thinking over your request that I wear a yarmulke and tallis when I'm conducting the services. I'm willing to do it on one condition. If you will all keep your stores closed on Yom Kippur, I'll wear them."

He conducted services without the yarmulke and tallis.

had no difficulty in making it out.

"Tonight is Rosh Hashonah. For most of us this is the first Rosh Hashonah in Israel. The management decided to have a meal for all of us together to relieve the feeling of loneliness which would no doubt have taken hold of us were we to remain alone. . . . That was good."

"But this does not prevent us from recalling our celebrations of Rosh Hashonah with our families."

"I see my mother lighting the candles and uttering her benedictions in a low voice and with lips moving slowly. At such a time, as she concentrates all her senses on her prayers, she seems particularly beautiful. Father, with his prayer book under his arm, is now on the way home from the synagogue, and my sisters are fighting for a place near him at the table. I am sure that this year they are also quarreling and my father is scolding them."

"I see them all, dressed in white, standing around the table, joy and serenity on their faces, listening to father's prayers. I shall always remember that scene. . . ."

A GIRL AT the table began crying. Another one was drying her tears. Hanina's face kept a smile and she continued:

"A good year and a year sweet as honey, from beginning to end, my father says over the honey, and we all repeat."

"To be as a head and not as a tail, father says as he makes the benediction over the morsel of meat from the head of the sheep killed that morning."

"That we may be as full of good deeds like a pomegranate."

"I never tried to understand the meaning of these words. I was always anxious to finish quickly and start on the meal."

"My place near mother must be vacant tonight. They dressed in white remember me and I too remember them."

The girl at the table who had been crying left and went to the

kitchen and stood near the wall, sobbing. Hanina continued:

"I am sad and they are sad. My place is vacant there, and their place is vacant here, in Israel."

"They will come. They shall come. Next Rosh Hoshonah they will be here. Israel has a charm of its own to draw her children who are scattered, who are still in the Dispersion."

"This meal, this thought, helps us to endure, to forget and to spend the time. They shall come. I say it again. Meanwhile, this house is my home, these lovely girls are my sisters."

Hanina finished with a smile and sat down. There was tense silence for a minute, then the girls began singing again. But it was a long time before the girl crying in the kitchen came back to the table.

Some of the girls at the table were graduates of the institution. One was working in Tel Aviv, another in Haifa, a third one merely dropped in to wish Magda a happy New Year. One pretty girl is called Mercedes. She is from Tangiers.

AS I SAT DOWN to type this column, I telephoned Magda and asked her if she had Hanina's few words. She brought it over and I quoted from them. Hanina had written them herself and had typed them herself.

As I said the beautiful house on Ibn-Gebirol street no longer bears the legend "Women's League for Palestine," as last year, but "Women's League for Israel." There are more changes. Those terrible gaping holes made by the shelling I saw in February, 1949, have been fixed.

This, my friends, is Israel, in the year of creation 5711.

Hong Kong Jews Fear
Abduction, Rush Exit

HONG KONG (WNS)—Jews in a position to buy air passage from Hong Kong to Lydda airport are leaving for Israel as quickly as possible, while others are applying for Hong Kong transit visas at an accelerated pace, a reliable source reported here this week.

The fear of abduction, one Jewish woman en route to Israel declared, is the reason for the large-scale movement of Jews from Harbin to Israel. At the same time a report was received here that the recent order by Communist authorities that all foreigners leave Tsingtao—a port city in Shantung province—has resulted in apprehension on the part of Jews there for their property, since most of them are businessmen and property owners.

The Israel Ministry of Supply and Rationing has appointed an advisory committee to deal with the problems of efficiency in the food industry, with the aim of setting the local economy on its feet.

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Defense Agencies Reported Tackling Jewish Commie Issue

ADL OFFICIAL URGES GROUPS TO OUST REDS

DENVER—A leading official of the Anti-Defamation League of B'nai B'rith has disclosed that the Jewish civic defense agencies are taking steps to deal with the problems created by Communists with Jewish names seized in the atom spy roundup.

Oscar Cohen, former director of the Jewish Community Council of Detroit, and now national community service director of ADL, was asked about ADL action by Robert S. Gamzey, editor of the Intermountain Jewish NEWS.

AGENCIES BUSY

"Cohen takes a serious view of the problem, reflecting the thinking of national civic defense experts in New York," Gamzey reported.

Cohen said that up until the Korean war and the spy scares, great progress had been made in making anti-Semitism unpopular, Gamzey reported.

"The ADL and other defense agencies had succeeded in identifying anti-Semitism with totalitarianism, he said. It was un-American. Discrimination was fast becoming as unacceptable as walking nude down Curtiss Street."

Cohen emphasized that he felt the rights of minorities must be protected, while domestic Communists were hunted out.

"While warning against hysteria in meeting the Communist challenge, Cohen goes along with Louis Levand, publisher of the Wichita Beacon, to the extent he advocates the expulsion of Communists found in Jewish organizations," Gamzey said.

The Denver Jewish editor said Cohen's test was: Does he belong to a Red front, or follow the Moscow line? If so, he should be kicked out.

Cohen, however, warned that "the worst thing Jewry could do would be to accept group responsibility for Communist trait-



OSCAR COHEN
A Look at Techniques

ors by apologizing or disavowing them. The ADL found by experience that to deny charges is to fall into the trap of those who hurl them."

The ADL official said there were "positive avenues" for legitimate anti-Communist activities by Jewish organizations. He cited the example of the ten Jewish organizations who publicly condemned the fraudulent Stockholm peace petitions.

Cohen added that the few leftist Jewish organizations, such as the Jewish Peoples Fraternal Order and the American Jewish Labor Council, should be booted out of Jewish community councils.

Synagogue Torah Party Features Poker, Gin

BETHLEHEM, Pa. — Poker and gin rummy were listed among the games for a Torah Fund Card party at the Brith Sholom Community Center here.

The games were listed for a program whose proceeds will go to various Conservative causes, including the Jewish Theological Seminary, the Eternal Light radio program and other activities.

Anti-Semite Defends Radioman Richards

LOS ANGELES—(WNS)—A Congregational Minister, himself labelled an anti-Semite because of his anti-Jewish broadcasts, this week defended the policy of Radio Station KMPC and its anti-Semitic owner G. A. Richards.

The Federal Communications Commission has accused the station of giving news in a biased fashion. Rev. James W. Fifield, however, asserted that the radio station is "fair and impartial toward racial and religious groups." When informed that Richards had asserted "all Jews are Communists," the Reverend declared: "I don't think he means it. He is explosive."

Congress Plans Early Probe Of Rebel Philadelphia Group

PHILADELPHIA—The national administration of the strife-torn American Jewish Congress will open its country-wide investigation of local units in Philadelphia, it was reported last week.

The administration of the pro-Zionist civic defense agency disclosed plans last month for a probe of local units in which leftists have been active.

Last spring, John S. Bernheimer started suit in Philadelphia court to stop his ouster as executive director of the Philadelphia Council of the Congress. Bernheimer later withdrew his suit with a statement that he was completely innocent of charges of "serious dereliction of duty and malfeasance."

INQUIRY SOON

Major phases of the Bernheimer case will be investigated shortly, the Philadelphia Jewish TIMES reported last week.

The action had been asked by the national executive committee of the Congress, the Anglo-Jewish weekly reported. The investigation will examine the court action started by Bernheimer and a brochure issued by a group who came to Bernheimer's support within the local Congress organization.

During the time that Bernheimer was fighting the ouster action, Congress members prepared a brochure on the case and

called a mass meeting on April 26.

The TIMES said the Congress had ordered a full inquiry into the contents of the brochure, and into statements made at the meeting.

OUTSIDE COMMITTEE

The weekly said the inquiry would be handled by a committee of Congress members from other parts of the country. The committee will be named by Rabbi Irving Miller, Congress national president.

A hearing will be held at the conclusion of the inquiry. The TIMES reported "at which time the findings will be revealed and such action as deemed necessary will be taken."

The TIMES reported that local Congress officials were refusing comment on the situation.

Israel newspapers are nervous about what will happen in November when current supplies and shipments of newsprint run out.

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ANNUAL N.Y. UJA BENEFIT TO PAY PERFORMERS THIS YEAR

NEW YORK—The 16th annual "Night of Stars," the annual show for the United Jewish Appeal of New York, will pay for the evening's talent for the first time in the history of the event.

Nathan Straus, chairman for the show, said that under the new arrangement it will be possible to prepare and rehearse a much "finer show" Nov. 20 at Madison Square Garden.

The show in the past has obtained its performers on a volunteer basis. Fifteen per cent of the gross receipts went to the Theater Authority, an organization of unions and theatrical charities regulating theater benefit shows.

This year, the show will be presented by the American Guild of Variety Artists, which has been seeking to bring under its jurisdiction those benefit shows in which its members take part.

Strauss said that about \$100,000 has been realized in the past from the show. He said the new policy "is all to the good. Each and every performer will be contracted for with the assurance that everyone announced will be on hand for the affair."

Straus did not comment on whether the new arrangement will diminish the receipts for the UJA.

Mex. Jewish Group Quits In Red Fight

MEXICO CITY (WNS)—The Central Jewish Committee of Mexico dissolved itself this week in, what is believed to be an effort to rid the committee's leadership of all Communist members.

A six-member commission has been appointed to prepare for new elections for a communal administration.

Mizrachi Leader Denies Religious Bloc Split

LONDON—(WNS)—Itzhak Raphael, head of the Jewish Agency immigration department and a labor Mizrachi leader, this week vigorously denied reports of a split within the Religious BBlock in Israel.

Addressing a meeting here sponsored by the Mizrachi and the Hapoel Mizrachi organizations, Mr. Raphael asserted that the Religious bloc was satisfied with the number of its achievements in the religious field.

He said that Hapoel Hamizrachi, the main force in the bloc, would continue to share the burden of responsibility of government with its partners.

U. S. Histadrut Sets 10 Million Dollar Goal

NEW YORK (WNS)—A resolution setting a goal of \$10,000,000 for the 1950-1951 Israel Histadrut Campaign was adopted here this week by the Histadrut National Council during an all-day meeting.

The goal and plans suggested for meeting it will be submitted for approval to the 27th national convention of the National Committee for Labor Israel, to be held here in November.

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Digest of Yiddish Press

YIDDISH GETTING COLD SHOULDER
IN ISRAEL, YIDDISHISTS ASSERT

By RABBI SAMUEL SILVER
DISCUSSION about Yiddish in Israel has reached a new high during the past few weeks. With more and more writers visiting Israel, with the number of Yiddish-speaking immigrants



mounting in Israel, the language-proud Yiddishists have become more agitated than ever about the status of "mamelashon" in the Jewish land.

They deplore the fact that many a East European writer now living in Israel has turned his back on Yiddish. Yiddish writers touring Israel have been told "to forget about Peretz and Sholom Aleichem." Charges are made and denied that the Jewish government will not allow the establishment of a daily Yiddish

newspaper. Defenders of the government contend that a Yiddish daily does not exist in Israel not because of official disapproval but because of the paper shortage.

Most recent trip to Israel by a Yiddish writer was that of the celebrated Tsvion, the FORWARD's long-time anti-Zionist holdout. He was greeted by Joseph Shprinzak, Keneset president, with the words, "Sholom, Soneh" (Welcome, Sir Enemy), but was feted and dined wherever he went. Upon his return, Tsvion spoke glowingly of the Jewish State, but stubbornly reverted to the Bundist position that not Zionism but social change is the solution to the Jewish problem.

As for the hot question of Yiddish in Israel, Tsvion said he heard the language everywhere, that even the staunchest Hebrews break out into Yiddish when they speak from the heart, that the Yiddish weeklies and semi-weeklies are very popular, that a Yiddish daily could be started, if the government were friendlier.

Meanwhile, the FORWARD was able to print a comment about the Yiddish writers' favorite topic by Premier Ben-Gurion himself. Provoked by a suggestion made by Hershel Weinreich, a YIVO official, that Yiddish be proclaimed a "second state language," the Israeli premier retorted, "Israel has but one official language: Hebrew. . . I know of no organized group within Israel which feels that a second state language is needed. If there are those outside of Israel who believe this let them come here and make the demand. For, only Jews who live in Israel will decide whether there is to be one national tongue, or two."

Once upon a time, rabbis would try their hand at sermons that were intentionally facetious. The practice has gone out of mode, but H. L. Gordon, of the JOURNAL, notes that a modern rabbi has turned the trick successfully. He recommends the collection of humorous sermons, entitled "Yakut Noah," recently published by the author, Rabbi Noah Kaplan, 801 Tremont Ave., The Bronx.

You Take Back Those
Nasty Cracks About Carp

In the FORWARD, Joseph Rachlin comes to the defense of, of all things, the lowly carp. The latter is a fish greatly relished by Jews, but despised by most other Americans, especially those who fish for sport. The carp has been grievously libelled, writes Rachlin. They say it feeds on offal, and that it is not tasty. Those are lies, says the carp defender. Carp are not even cannibalistic; they live on marine vegetation. As for its taste, the sportsmen would change their mind if they but once tried the carp's finest con-

Adventist Family OK'd
For Israel Settlement

WINNIPEG—(WNS)—Thomas Hrenyk, a Seventh Day Adventist, his wife and 11 children will be the first non-Jewish family given permission to settle in Israel.

The former farmer from Saskatchewan recently visited the Jewish state to make final arrangements for his family's transfer there. Hrenyk voiced the hope that his Jewish friends, farmers and merchants, will eventually join him in Israel.

tribution to civilization: gefilte fish.

★ ★ ★

Where Did U.S. Zionism
Get Its Drive If Not ZOA?

Heartily does the DAY ratify the words which Dr. Emanuel Neumann spoke to an Israeli audience in defense of general Zionism. Neumann reminded his listeners that it was the Zionist Organization of America which was mainly responsible for American financial and moral support of Zionism, that general Zionism was the architect of Hadassah and source of many other blessings to Israel. Why then should the Israel government evince such superior airs towards the ZOA? "We hope," goes the DAY editorial, "that the words of Dr. Neumann will be heeded in important Israeli circles and there will arise a new appreciation that only through a stronger ZOA will Israel be strengthened and made more secure."

★ ★ ★

Inventor of Roller Derby
Was A Jew From Bucharest

The inventor of the sport known as the roller derby is Oscar Seltzer, a Jew who was born in Bucharest, Roumania, formerly owned a movie chain in Oregon, and is now looking high and low for young men and women who are willing to learn the sport. (I. Bank, in the JOURNAL.)

★ ★ ★

Although David is a popular Jewish name, not a single rabbi of the Talmudical period was so called. (Aaron Rosmarin, The JOURNAL.)

Much Help Seen In
New Housing Plan

JERUSALEM—Mrs. Golda Myerson, Israel's Minister of Labor, is inspecting a new form of housing construction which will save time and hard currency by requiring a minimum of imported iron.

Mrs. Myerson said the new system will be used in Israel's 1951 building program which calls for the construction of 758,000 dwelling units. The new machinery and patents are French and the Israel agents are a company formed by a group of private Israeli contractors.

What Items in This Week's Post
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Council Official Sniffs
At Ben-Gurion Revision
Of Stand On U.S. Jews

NEW YORK—Recent statements of Prime Minister David Ben-Gurion on Israeli-American Jewish relationships are not likely to lead the anti-Zionist American Council for Judaism to dissolve, it appeared this week.

The Council has said consistently that when the Zionist movement dropped the concept of Jewish homelessness, the anti-Zionist body would regard its work as done and would quit.

A specific promise to that effect was made by Lessing Rosenwald, perennial Council president, at the fifth convention of the Council in Chicago in 1949. (NJP, April 29, 1949).

MOYER IS FIRST

The first response of any Council official to the recent statements by Ben-Gurion came from Henry S. Moyer of Youngstown, Ohio. Moyer made his comments in a letter to William Zukerman, editor of the Jewish World News Service, a small mailing service to the Anglo-Jewish press.

Moyer, a regional vice president of the Council, indicated considerable skepticism about Ben-Gurion's statements. In recent weeks, the Prime Minister has assailed as "complete nonsense" warnings of Israeli immigration officials to western Jewry to flee to Israel while there was still time.

Later, in a series of exchanges under the pressure of Jacob Blaustein and the American Jewish Committee, non-Zionist U. S. Jewish civic defense agency, Ben-Gurion carried the discussion a step further.

AN IDEA NARROWED

In a major speech in Jerusalem, the Prime Minister narrowed the concept of Jewish homelessness to those Jews whose lives and security were threatened, such as in the Moslem and Soviet satellite states. He said Jews living in western countries had a full right to develop their communal lives and that Israel wished them well in such efforts.

In a statement made in connection with Blaustein's second visit to Israel last August, Ben-Gurion said that Israel had no wish whatever to see western Jewries in any way hurt as communities and that Jews outside of Israel had only one national loyalty and that was to the country of which they were citizens.

Moyer, in his letter to Zukerman, indicated considerable skepticism.

HE'S SKEPTICAL

"The 'retreat' of Ben-Gurion is an interesting development, if nothing else," Moyer wrote. "My own reaction is skeptical albeit hopeful. A 'retreat' does not mean the end of combat and there is as

yet no indication of a complete withdrawal of Jewish nationalism from the lives of American Jews."

Zukerman had apparently described the statements as constituting a 'retreat', since the Ben-Gurion stands have not been formally described as such by any Zionist group.

"The retreat—if it be that—is welcome to all who believes that there is no room for Jewish nationalism in our lives," Moyer added. "But we are interested too in the reasons for the 'retreat'. Is it a permanent withdrawal of Jewish nationalism behind Israel's frontiers? Or is it a strategic falling back for a regrouping of forces?"

"Is it a diversion from the project of 'ingathering the exiles' which would have taken years to accomplish anyhow so that Jewish nationalists may concentrate on aspects of their program closer at hand: money, for example, and the use of non-Zionists for continued indoctrination? Is this why Mr. Ben-Gurion selected Mr. Blaustein as the emissary to American Jews?"

The reference to Blaustein by Moyer was understood to stem from Council bitterness over the sustained and repeated rebukes to the Council which have been issued in recent months by the AJCommittee.

"In the past 53 years of political Zionism, expediency has always been the ruling motive for all action," Moyer wrote. "The Herzlian program has however always been the guiding light—as non-Zionists found in the final analysis of the Jewish state issue. The program has never faltered although it has only been revealed when the opportunity was ripe."

Moyer expressed the hope that "this Ben-Gurion deflection" was not "just another expediency propounded to garner the support of the so-called non-Zionists; that is, that it is not just a spell to consolidate gains already achieved."

"Let us hope that the State of Israel and world Zionism are really forsaking for good the concept of the national attachment of any kind of Jews to Israel and of Israel to all Jews—and let us hope that concept will not be renewed with greater vigor at some later more auspicious time."

YEMEN JEWISH EXODUS ENDS;
47,140 BROUGHT TO ISRAEL

TEL AVIV—The historic exodus of the Yemenite Jewish community ended this week with the arrival of the last two planes of "Operation Magic Carpet."

Since December 1948, 47,140 Yemenite Jews have come from the most unimaginable circumstances to a life of hope and freedom in Israel. Only 6,500 are still in reception camps in Israel awaiting permanent jobs and permanent homes. Some 3,000 Jews are still in Yemen and they too will eventually be brought to Israel, but organized immigration has been concluded.

One of the most ancient Jewish communities anywhere, the Jews of Yemen are thought to be descendants of the Jews who were sent by King Solomon to prospect for gold and silver. According to another legend, their forefathers were refugees after the destruction of the First Temple.

Operation Magic Carpet started

from Aden in December 1948. It involved more than 400 journeys totalling over 1,300,000 miles, and cost \$4,000,000, organized and financed by the JDC, assisted by the Jewish Agency.

On their arrival in Israel, most of the Yemenites suffered from malnutrition. All the children were underweight, and diseases were common. Fifty percent suffered from Oriental boils, 40 percent from malaria, 45 percent from enlarged spleens, 80 percent from trachoma. Tuberculosis was rife, especially among children, but venereal disease was almost unknown.

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A POST NATION-WIDE SURVEY

ROTARY, OTHER FRATERNAL GROUPS HAVE FAIRLY GOOD RECORD ON JEWISH MEMBERS

By BEN GALLOP

THE display of the Israel flag at the recent Rotary international convention in Detroit gave many a Detroit Jew something of a shock. For they, like most U.S. Jews, assume that the fraternal orders generally exclude Jewish candidates for membership.

A nation-wide spot check by POST correspondents on the extent of such exclusion has been completed. It covered not only the Rotary, but also the Lions, Kiwanis, the Elks and some minor fraternal groups.

POST correspondents found enough examples of exclusionist practices among Rotary to make slightly anomalous the representation in Rotary International of three Israel chapters. But on the whole, the nation-wide spot survey indicated that whatever the practices were a decade ago, in the past few years, all the fraternal orders—with some soiled exceptions—generally do not bar Jewish members.

12 CITIES CHECKED

Reports came in from Boston and Baltimore in the East; Detroit, Cleveland, Minneapolis, Chicago and Indianapolis in the Midwest; Louisville, St. Louis and Nashville in mid-south; and Dallas and Denver in the west.

Typical of the reports was that from Chicago. The POST was informed that the Anti-Defamation League office there reported about five complaints in the last two years on discrimination in the service groups. Moreover, most of these were not in Chicago but in small towns in the area.

The ADL said that it calculates the incidents of discrimination and reports of discrimination at a ratio of one to four—ratio that is, for every complaint, there are four incidents not reported.

The record is generally better in the larger cities. The POST correspondent was told. This was true for two reasons: integration of religious groups is better, and in large cities Jews are in no rush to join such organizations.

NO PLACE ELSE

In small cities and towns Jews are less well organized and the Jewish citizen seeking to provide civic service tries to find his outlet in larger non-Jewish groups. This procedure results in a large number of Jewish applicants and discrimination comes into operation.

The ADL spokesman said the situation was not as good throughout the country generally as it was in Chicago. He also said that discussions of discrimination had to consider the fact that service groups have professional quotas. When a Jew applies for membership and is told that his professional group is full, he assumes anti-Jewish discrimination. That may actually be the reason, but it may also be that the particular group actually is full.

The ADL said that investigations of such cases generally revealed that Jews already had membership and that the denial of membership actually was for the reasons given.

Summarizing the Chicago pic-

ture, the ADL spokesman said that compared with anti-Jewish bias in resorts, and private golf and country clubs, complaints against service organizations were in the trivial class.

A query to the Minnesota Jewish Council in Minneapolis revealed a picture totally different from that reported by Carey McWilliams, who in his book, "A Mask for Privilege," reported Minneapolis as the nation's capital of anti-Semitism, socially and economically.

IN MINNEAPOLIS

Samuel Scheiner, executive director of the Minnesota Jewish Council, said he has received virtually no complaints about exclusionist practices in the Lions, Kiwanis, or Rotary in Minneapolis.

Scheiner reported there had been such practices in the Lions but that policy had been eased greatly about two years ago. He also said that while there were Jewish members in all the service groups, none had been elected to important offices. He ascribed this in part to the fact that Jews have not been members for very many years.

THE HOOSIER SCENE

In Indianapolis, Kiwanis, Lions and Elks all have Jewish members. Rotary does not. No specific evidence of exclusion has been located, but sources in the Hoosier capital are dubious about coincidence as an explanation.

As far as Cleveland is concerned, there is no evidence of restrictions on membership in any of the four organizations. The POST correspondent was told that the only possible restrictions might be in neighborhoods where the population is largely non-Jewish.

Henry Barron, director of the Cleveland Jewish Community Council, said he has received only one complaint, involving the Elks. He said that was a case of personality and not policy.

DETROIT IS ROUGH

None of the organizations in Detroit has a stated policy of out and out policy of exclusion. The POST was informed.

In a city as big as Detroit, such clubs are on a neighborhood organization basis. The so-called Kiwanis club No. 1, the Downtown Kiwanis club, has no Jewish members. The same thing is true of at least one of the neighborhood Kiwanis clubs. In some of the neighborhood Kiwanis clubs, however, Jewish members have been made to feel welcome and occasionally elected to office.

The general impression about Kiwanis, however, is that Jewish membership is not encouraged.

The POST was told, and that Jews are admitted only to the extent necessary to counteract any charge of exclusion.

The Rotary Club in Detroit generally accepts Jewish members but Detroit sources said that the Jewish membership was not as large as it might be if there was a completely non-discriminatory policy. In some northern Michigan communities, Jews cannot join at all or are admitted only on a very selective basis.

The POST was told that the Lions club is the oldest and most liberal of the service organizations in Detroit. Not only has no criticism been recorded of the Lions but the record indicates that Jewish members have held responsible posts in the Lions.

ST. LOUIS BRIGHT

The Jewish Community Council of St. Louis reported that the few complaints it has received have come from outlying Illinois communities and not from St. Louis itself. Jews are active in the St. Louis Kiwanis and in the Elks.

A POST survey in Louisville revealed no evidence of discrimination against Jews and in many of the organizations, Jewish members hold official positions.

In Boston, no evidence whatever was uncovered of discrimination against Jews. On the contrary, Boston Jews have held high positions in all the organizations, including the presidency of Boston Kiwanis. One of the past Exalted Rulers of the Elks in Boston is a Jew.

SO IS DALLAS

Similar findings were reported by The POST's correspondent in Dallas where Rotary has a number of Jewish members. One of the founders of Rotary in Dallas was a local Jewish communal leader.

Dallas Kiwanis has considerably fewer Jewish members but the South Dallas branch recently was headed by a Jew. The Dallas POST correspondent reported that 'if there is any understanding or specific law to bar Jews from these groups, they are not known in this section.'

That summary was supported by Rabbi Samuel H. Goldenson, in a speech in Denver earlier this year. According to the Inter-mountain Jewish NEWS, Rabbi Goldenson said that in one southwestern city, "the Rotary

IN SUNNY

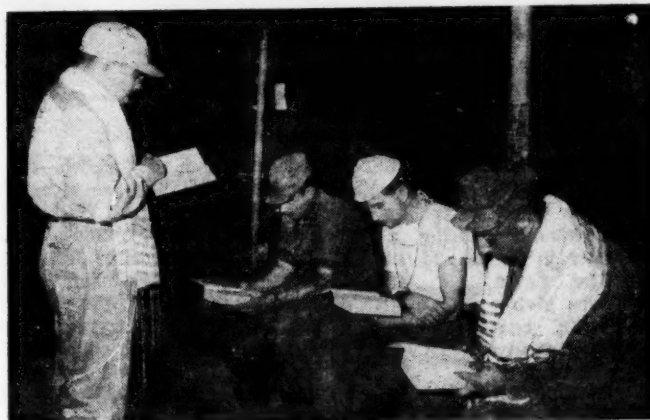
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Services On Korea

Scene: a squad tent in Korea, with time out in the victorious United Nations sweep toward victory. Chaplain Oscar M. Lifshutz of the Second Infantry division conducts services. Left to right, the worshippers are Pfc. Shofet (no first name listed by the Army photographer); Cpl. Paul Hastings and Private Max Siegel. Home addresses were not listed.

club has honored eight of its nine Jewish members by election to president."

Last July, Rabbi Julian B. Feibelman, spiritual leader of Temple Sinai in New Orleans, took office as president of the local Rotary club.

The picture in Baltimore was somewhat less pleasant. The Rotary in Baltimore has very few Jewish members, the exact number depending on the section of the metropolitan area in which the clubs operate.

The Baltimore Jewish Council reported that while there might be some Jews in the Kiwanis club, it did not know of any. Such fraternal organizations as the Elks and the Odd Fellows present no problem. The POST was informed. There are many Jewish members of these orders in Baltimore.

A black spot in Baltimore is the Buomi Temple, local branch of the Shriners, which the POST was informed was one of the few Shrine Temples in the United States which refuses membership to Jews.

Sephardic Jews Plan World Congress In Dec.

NEW YORK—A World Congress of Sephardic Jews will be held in London, Dec. 9, it was revealed this week.

Disclosure was made in the current issue of the "Sephardi," official publication of the Central Sephardic Jewish Community of America, Inc. The term describes Jews who trace their ancestry to the great era of Jews in Spain.

The decision to call the Congress, the first since the war, was made at meetings in Paris last July. The congress will discuss action on problems confronting Sephardim.

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Names In The News

YEHUDI MENUHIN EXPLAINS
TENTH CONCERT IN GERMANY

VIOLINIST YEHUDI MENUHIN broke concert precedent last week when he read a prepared statement during a performance in Berlin to explain why he, as a Jew, was giving his tenth concert in Germany since the end of World War II. He said, in his statement, that he first came to Germany to play for the survivors of the concentration camps. He added that he had since continued to return and play to all "irrespective of creed" because he shared with the Germans the music of Bach and other masters. The concert that evening was given for the benefit of students of Berlin University.



MENUHIN

The Proud Example

A specific example of interfaith amity was noted last week by Gov. THOMAS E. DEWEY of New York, in a message read at a rally of the Interfaith Movement of New York last week. The governor told of seeing a banner on a near-by Protestant church congratulating the Jews of the community on the recent High Holy Days. Said Dewey: "I am glad that this occurred in the State of New York."

The Regular Smear

The Communist-controlled Central Committee of Polish Jews turned to Jewish tradition last week to smear Rabbi ISRAEL BRODIE, Chief Rabbi of the British Commonwealth. The Jewish Chronicle of London reported that the committee recalled the

Jewish custom of Tashlich—casting one's sins into the river on the first day of Rosh Hashonah. Enraged by Rabbi Brodie's warning to Commonwealth Jews not to fall for the fraudulent Stockholm peace petition, the committee said that this year "The Thames must have overflowed its banks to absorb the sins of one of London's inhabitants—Israel Brodie."

The Sharp Debate

The American Medical Association rose in wrath last week against a speech made by Federal Security Administrator OSCAR EWING before the American Jewish Congress. Dr. GEORGE F. LULL, AMA general manager, charged that Ewing had "falsely implied that the AMA was practicing discrimination against Jews." Dr. Lull added that Ewing was a "disappointed, embittered bureaucrat who should be removed from office before he does further harm to the country."

The Earned Honor

HENRY MORGENTHAU, Jr., general chairman of the United Jewish Appeal, sailed last week for Israel, apparently fully recovered from the illness that hospitalized him for several weeks' earlier this year. He will be officially installed as



chairman of the Morgenthau Board of Governors of the Hebrew University. Morgenthau will succeed Sir Leon Simon of England. While in Israel, Morgenthau will also discuss plans for increased American Jewish aid which were outlined at a crisis conference of American Jewish leaders in Jerusalem early last month. He will return to take part in the national conference in Washington Oct. 24 to consider how to implement the plans.

The Debate Resumed

Youthful, sharp-tongued Rabbi SHUBERT SPERO, now rabbi of Young Israel in Cleveland, got into the debate over the presumed obligation of American

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, Oct. 8—A Simchat Torah presentation, This Side of Jordan," written by Sylvia Berger, based on "The Legend of the Jews," by Louis Ginsberg, on the "Eternal Light" program, 12:30 p.m. EST, NBC. SUNDAY, OCT. 8—Helen Hayes starring in "Formula for Life," a United Jewish Appeal broadcast in connection with National "C" (for Cash) Day, 7 p.m. EST, ABC.

Zionists to fulfill their Zionism by settling in Israel. The take-off point was the widely-publicized warning of MARK M. KRUG, Jewish educator and Zionist, that Israel officials would be wise to end such demands, and his contention that 99 per cent of American Zionists felt no such obligation. Writing in the Jewish Spectator, Rabbi Spero said that if the figure was true he was "deeply mortified by my fellow American Jews," and fired a blunt question: "How can a religious Jew with a deep attachment to tradition and a strong identification with Jewish history continue living in the Galut when the Jewish State in the Holy Land beckons? How, for that matter, can any Jew who is conscious of his heritage?"

With the Rabbis

Rabbi J. D. SPEAR has been named to Congregation Rodeph Shalom of Rome, Ga.

Rabbi MANDEL FISCH has been elected to the pulpit of the Chevra Kadisha Congregation of Montreal.

Rabbi MAYER HANNICK is the new spiritual leader at Adas Israel Congregation in Mason City, Ia.

Rabbi ABRAHAM RUDERMAN, formerly of St. Albans, L. I., will become the spiritual leader of Temple Israel in the Town of Cortlandt, a new congregation in Westchester County, N. Y.

Rabbi EMANUEL SCHENK, formerly of Gloversville, has been elected spiritual leader of Beth Shalom People's Temple in Brooklyn.

Rabbi SIDNEY F. STROME is the new spiritual leader of the Village Temple of New York.

Rabbi and Mrs. JACOB GOLDBERG of the Ft. Tryon Jewish Center, N. Y., announce the birth of a son, Howard Lawrence.

A son, Hillel Judah, has been born to Rabbi and Mrs. ABRAHAM J. KARP of Swampscott, Mass.

Rabbi JOSEPH BUCHLER took up his duties this week as new spiritual leader of Temple Beth El in Chicago.

Rabbi EUGENE GRUENBERG

Report From Hollywood

JESSEL WASN'T VERY UPLIFTING,
BUT THE CAUSE WAS A GOOD ONE

By SIMON WINCEMBERG

SET in motion by a local philanthropist named Abe Barenfeld, a gratifying line-up of top entertainers helped fill the immense Shrine Auditorium in Los Angeles on a recent Sunday night. Entitled "Cavalcade of Stars," the proceeds of the evening were devoted to the National Home for Jewish Children in Denver, Hapoel Hamizrachi, and the Marmarosh Federation, an extremely active Hungarian lamanshaft, who are at present sponsoring a housing project in Israel.



Wincelberg

As for the entertainment itself, it was in the well-worn groove of Yiddish interdenominational humor, in which a gentile is referred to as "Yosel," a colored girl refers to one of her years as a "shvartz yohr," and an Irishman sings "A Yidische Mamme." George Jessel, as chairman, was fine, if you like George Jessel, and then there were George Burns and Gracie Allen, Tony Martin, Dennis Day, Harpo Marx, and some talent from the "Band Box," a local nightclub.

Jessel's finale consisted of the picture of a Hawaiian girl in an advanced state of undress being projected on a screen, and accompanied by some moderately unsuitable remarks. But, as I said, if you like Jessel... The best jokes of the evening, incidentally, were contributed by a senator, who spoke about high prices and Malik and similar depressing subjects.

Last year's project led to the building of 35 houses in Israel, and the proceeds of this year's "Cavalcade" ought to surpass that number by far. Most important of all to the success of similar enterprises in the future, the audience was fairly unanimous in feeling that it had gotten its money's worth.

A RADIO script which won first prize in the Third Annual National Contest of the Hospitalized Veterans Writers Project, is being translated into Hebrew for broadcasting in Israel at the initiative of Mrs. Margot Klausner-Brandstetter, who came to Hollywood early this year on behalf of Israel's infant film industry.

The script, written by Samuel Karrakis, a disabled Jewish veteran, then a patient at Wadsworth General Hospital in Los Angeles, is entitled DISASTER STRIKES. It is in documentary format, and deals with the activities of the American Red Cross. According to the author, all of its dramatic incidents are readily adaptable to the requirements of Israel's Red Mogen Dovid.

Karrakis' writing background includes a series of radio programs entitled "Ameican Sketches," which was sponsored by the B'nai B'rith over Hollywood station KFWB in 1943, and a stage presentation entitled "Three Frames," which the Zionist Organization put on in 1942.

IN purposeful drama, I suppose some sort of ultimate is reached when you no longer trust your audience to be sufficiently moved in its capacity as detached spectator, and, brushing aside such makeshifts as mere "audience identification," proceed to beguile them right into the shoes of your troubled dramatis personae.

Probably the only man in the world who can get away with a trick like that is Arch Oboler, and the script in which he gets away with it quite powerfully, is entitled IT'S HAPPENING—TO ME, and was written especially for the 1950 United Jewish Welfare Fund.

Here is how the narrator explains it: "We're going to play a game with you. With each one of you individually. Yes, with you ALONE sitting there, in the sense that each human being is always alone within himself."

IF THIS DOES NOT, perhaps, bear up too well under a second reading, the show itself, under Oboler's direction, does manage, with considerable success, to offset the fact that "the needs of humans have become (no more than) a conversational exercise."

Starring in the broadcast was Academy Award Winner Mercedes McCambridge, who has already done numerous radio stints for the United Jewish Appeal without credit, and once went on a speaking engagement to San Francisco for the UJA on no more than one hour's notice.

of Indianapolis, recently ordained er of Temple David in Durban, South Africa. Municipal officials of Durban attended the ceremony.

Rabbi MEYER MILLER, formerly of Greenwich, Conn., was recently installed as spiritual lead-

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Women's Viewpoint

A DISSENTING OPINION ON PARENTS DUTY AND JEWISH COOKERY

By HELEN COHEN

MERRILL K. Cohen, 6930 Oak Lane, Indianapolis, writes: I want to agree with Ruth Paller who wrote you on Sept. 15 concerning a girls' class in cooking and holiday observances. Mrs. Paller felt that such a class would serve an effective purpose and even strengthen the mother's teaching role. Frankly, I have a little trouble visualizing Mrs. Paller's teen-age daughter coming home from such a class and criticizing her mother for using winter carp in the gefilte fish when "everyone knows that you should use trout."

In your answer to Mrs. Paller's letter you indicated that although you are in favor of such a class you "used it as evidence of the failure of the home." Now, this is where I disagree with you. I do not believe that the parent who does not teach her child to make gefilte fish or knoele is a failure as a parent, anymore than not teaching the child to fix a faucet, play Canasta, or mend a sock makes a parent a failure. These are all specific items, needed by the child when she grows up. But the success or failure of a parent is measured by the kind of a person the child becomes. Specifically, on the question of Judaism, a successful Jewish parent is one who has inspired his children to be good Jews.

Take Helen Cohen, for instance. In my opinion she is an outstanding Jewess, making a positive contribution in the fight to win equality for women; yet, as she says in this article, she didn't learn how to make gefilte fish.

My wife and I ate some of the best gefilte fish and knoele while we were on duty with the Navy in Jacksonville, Fla. I made the gefilte fish and my wife made the knoele, using cook book recipes. All I could get by the way were mullet and sheephead. Maybe these dishes tasted so extra good to us because we were expecting overseas orders. In any event, I believe that both our parents were successes, inasmuch as they inspired both of us to be Jews, even though they didn't teach us how to make gefilte fish.

I'M SORRY IF MR. COHEN got the impression that I felt the home was a complete failure because of those cooking classes. I referred specifically to teaching the practical side of homemaking, including cooking.

However, for the sake of argument, I could insist that failure to teach one's daughters the art of Passover cookery or Sabbath holidays must handicap those daughters in their effort to observe these occasions in their own future Jewish homes.

If you recall, I went all the way in my criticism, even questioning the need of girls attending public school, if by so doing they were missing the many important lessons they should be learning at home. Which means that I was placing the blame on society as a whole for fumbling the problem of modern woman.

Mr. Cohen also misinterpreted, I fear, my statement about the extent of my youthful cooking experience. It was during that junior high cooking class that I only recalled preparing one dish—stewed prunes. During the years of helping—a little—in our kitchen, I did learn a few special recipes, including gefilte fish, and cheese blintzes, and potato kugel and stuffed helzel. It is the many others in my mother's vast storehouse of knowledge, which I neglected to learn and which my children are growing up without tasting, for which I am regretful—the kreplach and fricasee and strudel and yeast coffee cakes and on down the list.

Merrill Cohen misses a chance to express the male viewpoint on this controversy. Who acts as the guinea pig when a young bride enters the profession of home-making not as a skilled craftsman but as a lowly apprentice? Who has to eat the meals she turns out?

★ ★ ★

I ATTENDED Eddie Cantor's one-man show last week at our local concert hall with the feeling that such a program had limited possibilities as an entire evening's entertainment. I hasten to inform you that I was mistaken.

Thanks to a well-knit and resourceful script and to Cantor's easy, assured performance, the audience surrendered long before the final number to the charm of this aging yet ever youthful showman.

Although some of our people may have been embarrassed because his appearance was listed—for all to see—under the sponsorship of B'nai B'rith, including no doubt some self-conscious B'nai B'rith members, many expressed pleasure at the sight of a Jew who isn't afraid to be exactly what he is. We wish him well in his new routine in television.

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.



Pushkanzer Chavis

Samuel M. Poskanzer, 9 So. Main St., Castleton on Hudson, N.Y., writes:

I happened to notice your column on names in The National Jewish Post at the Hillel Office at Cornell University. I've always wondered about my own name but the only thing I know about it is that it is now spelled Poskanzer. I know that my father's family is from Kovno-Gubernya and that they lived in Slobodka. When my grandfather first voted here in the states, he signed his name Pushkanter. What does it mean and where does it come from?



PUSHKANZER (more correctly Pushkanza) is a very interesting family name. Its origin is neither geographical nor a patronymic. The word is Talmudic Hebrew and signifies a "raven." The family belonged to a very select Jewish group boasting a family crest. The crest featured a raven—Pushkanza in Babylonian Hebrew—and this is the source of the name. A Hebrew family name of heraldic origin is doubly remarkable.

Michael M. Harris, 551 Surf St., Chicago, writes: Please send me information of this family name originating in Berditchev, Russia: Chavis.

CHAVIS is a metronymic family name derived from the proper name of a matriarch. The name of that lady was Chav (Eve). The determinations "is" or "es" give the name a genitive form. Some of the most distinguished Jewish family names have thus honored the names of an ancestress. This Jewish name resembles the very popular Spanish name Chaves into which it is often changed in Argentina and other Spanish speaking countries. The meaning of Chaves is "blond."

Why delay? You too can find out what your name means and learn for yourself that it is more

What Foods These Morsels Be

★ ★ ★

WAY with beef, chopped or cubed, to fit into cool, brisk fall weather.

SWEET AND SOUR MEAT BALLS

- | | |
|-------------------------|---------------------------|
| 1 pound minced beef | ¼ cup sugar |
| 1 tablespoon matzo meal | ¼ cup raisins |
| 2 cups hot water | 1 lemon, sliced |
| 1 onion, chopped | 1 tablespoon fat |
| 1 egg, beaten | 1 tablespoon potato flour |
| salt and pepper | |

Place matzo meal in mixing bowl, and stir in ½ cup of the hot water. Mix together meat, onion, egg, salt and pepper, and all to mixture in mixing bowl. Form meat into small balls, place in pot, add rest of hot water, add sugar, raisins and lemon slices. Cover pot tightly, let simmer an hour or until the meat balls are done. Cream the fat with the potato flour, add to liquid in pot, and let simmer a few minutes longer until gravy is thickened and smooth. Very fine, sifted dry bread crumbs may be used instead of matzo meal and bread flour instead of potato flour. Taste gravy before removing from fire to make sure no taste of raw flour remains.

BEEF STEW

- | | |
|--------------------|----------------------------|
| 2 pounds beef | ½ cup each, diced carrots, |
| flour | turnips, onions |
| 2 tablespoons fat | 1 cup diced celery |
| hot water to cover | 1 cup green peas |
| 1 teaspoon salt | 2 cups diced potatoes |
| ½ teaspoon pepper | dumplings, if desired |

Cut meat into 1-inch cubes, and sprinkle with flour. Heat fat in pot, and brown meat on all sides. Add hot water to cover, add salt and pepper, cover pot and let simmer an hour and a half or until meat is almost tender. Remove pieces of bone and fat. Add carrots, turnips and onions, and let simmer 10 minutes longer; and celery, peas, and potatoes, and let simmer until vegetables and meat are tender. Add more hot water as it becomes necessary. Stewed tomatoes or tomato juice may be used for all or part of the water. Any of the vegetables named may be omitted, or larger quantities than those specified may be used.

If desired to thicken gravy of stew, blend flour with an equal quantity of cold water, and stir into gravy. Let cook until no taste of raw flour remains. If desired, prepare dumplings and cook on top of the thickened stew.

Jerusalem Zoo Opens; Children Delighted

JERUSALEM—(W N S)—The youngsters of this city, and many adults too, were really happy this week. And the cause of their happiness was nothing else but an announcement by director N. Shulov that Jerusalem's new Zoo had been opened to the public.

The surviving animals of the Zoo were formerly located at the Hebrew University on Mt. Scopus, but brought to Jerusalem to prevent their starvation by the forces, which refused to permit the shipment of food to the animals. French Consul General Jean Neuville has donated three monkeys to the Zoo and Tel Aviv has shipped some of its animals.

than a meaningless collection of syllables. Find out what YOUR name means by writing to Mr. Pearlroth, care of The Post. Be sure to include something of your family history to help Mr. Pearlroth track down the meaning of your name. Caution: Mr. Pearlroth cannot give replies directly to readers. His reply to your query will appear in this column.

Accent on:
"BAKED"
please!

The number one Jewish
"meichel" is Heinz Kosher
BAKED Beans! That word
"BAKED" makes the
difference in flavor and
texture. And the delicious
tomato sauce gives extra
tang. Ask for Heinz Kosher
BAKED Beans—accent on
the third word!

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Strictly
PARÈVE
Strictly
VEGETARIAN



Look for the seal of endorsement of THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA.

HEINZ
OVEN-BAKED
BEANS

57

Yiddish Courses Set in London Adult Schools

LONDON—(WNS)—For the first time in the history of the London County Council school system, the Yiddish language will figure in the curriculum of the adult educational program. It was disclosed here this week. Classes in Yiddish and Yiddish literature will begin next month, with Michael Zolnerberg, Yiddish journalist and educator, as lecturer.

Huntington
Laboratories



Huntington, Indiana
Toronto

U. S. Mizrahi Set Annual Convention

NEW YORK—The Mizrahi (religious-Zionist) Organization of America will hold its 30th annual convention at Atlantic City from Nov. 1 through Nov. 5.

Plans for absorption of religious immigrants in Israel and for providing means to help them adhere to Jewish traditions will be considered at the convention.

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By 2050, The Answer May Be Apparent

THE CELEBRATION of the 200th anniversary of the founding of Beth Elohim Congregation in Charleston, South Carolina, offers the choicest opportunity to Jewish editorial writers and columnists. The point is made inevitably in all these writings that Jews have been part of this nation going back several centuries and that Jewish roots were sunk in these United States as early as with the first voyage to the new world by Columbus.

All this is true. But the question is not how old a person or group may be, but what has the person or group accomplished.

From the general standpoint, almost no fair-minded person would gainsay that the Jews have made their contributions to the United States, not alone economically as is most apparent, but culturally and spiritually as well.

From the Jewish standpoint, the question cannot be answered so definitely.

True it is that we have built much in this, the freest atmosphere in which the Jewish group has existed for 2,000 years. There are synagogues, there are Jewish seminaries, there are many other Jewish shrines. But these are temporal structures, not products of the peculiar Jewish genius for spiritual development.

Who then can say with certainty that Jews here will develop a creative Jewish culture, one indigenous to the United States but as fruitful as in the golden days of Spain and Poland?

It is yet too early to tell, although all signs point to an affirmative answer to the question.

When Beth Elohim marks its 300th anniversary in 2050, the question will be easier to answer one way or another.

A Deeper Generalization

ALTHOUGH RABBI Samuel Scolnic deserves praise for abolishing the Sunday school in his new congregation in Tyler, Texas, and substituting for it a three-day a week religious school, The POST would like to draw a generalization from this action.

Ten years ago, Rabbi Scolnic would have been able to put his new plan into operation only at the risk of a split congregation. How many new congregations were born over a question of much less significance than the dropping of the Sunday school?

The past 10 or 15 years have seen a tremendous development in the American Jewish group.

In 1945 when the truth of Hitler's diabolic program of destruction of Jews was established, the mind could not absorb the magnitude of this greatest crime in history. The

Jewish reaction was generally a sort of numbness, and it will be years before the Jewish group can really grasp what happened to it, and make proper reaction to the horrible situation.

But we are beginning to react and fortunately, our reaction—as the Jewish reaction throughout history to torture and persecution has always been—is positive instead of negative.

Today there is no possibility whatsoever of the disappearance and assimilation of the Jewish group. Before 1933, that trend was so much a movement that even some of the rabbis were engulfed.

Rabbi Scolnic is not the first to purposefully drop the Sunday school; he is part of a trend toward a creative Jewish community.

Alpert's Crusade Will Be Victorious

CARL ALPERT's crusade against non-Jewish speakers at strictly Jewish affairs, even when the non-Jewish speaker has a definite value on the program because he buttresses Jewish morale, will probably be a victorious one.

If Carl wins his fight, he will transform the job of program chairman for our national Jewish conventions into a real task requiring more ability than a mere knowledge of the sport and movie pages of the daily papers.

There are occasions when a non-Jewish

personage rightly belongs on a Jewish platform, but this business of bidding for big non-Jewish names because they will give prestige to the organization should be deflated once and for all.

Just how ridiculous this practice really may be observed when you note just how rarely a non-Jewish audience at a strictly non-Jewish affair will pay a figure from the Jewish world \$500 to \$1,500 for an hour's talk on a subject totally unconnected with the aims and purposes of the group.

Founder of Reconstructionism in Zionism

IN ANNOUNCING the 53rd annual convention of the Zionist Organization of Chicago last Sunday, the Chicago TRIBUNE reported that one of the principal speakers would be "Dr. Mordecai Kaplan, founder of the Reconstructionist movement in Zionism."

The TRIBUNE is no student of Jews and Jewish organizations, but unwittingly that paper stated the case (diagnosis) accurately.

You reconstruct something that has broken down, that isn't functioning, but has the in-

herent potential for continued and beneficent action.

This editorial is being written before the report of Dr. Kaplan's talk has reached this office, but knowing that sage and scholar and iconoclast, we'll venture the statement that except for his tendency to place his thinking too far ahead of what we practical Zionists are able to do in our small way, he could lay the groundwork for a successful "reconstructionist movement in Zionism."

Current Comment

There is no incompatibility between Jewish religious fundamentalism and modern life, says Rabbi Norman J. Strizower of the Community Synagogue Center of New York City, in the Center bulletin, "Ha-Shaliach" — Traditional Jews have been called fundamentalists. The inference here is that he puts a single interpretation on Biblical accounts, holds such as being exclusively true, and rejects as blasphemy every attempt at reinterpretation. This charge is not half as amusing as it is untrue. Interpretation in Judaism has been not only a privilege but a duty. It is through interpretation and reinterpretation that the Bible has remained a book of life. From the first Midrash down through the philosophical works of the Middle Ages, and including the commentaries of our own time, from Midrash Rabbah to Samson Raphael Hirsch and Malbim, a thousand interpretations have been offered, each striking a

new note, each offering a new nuance, each welcomed as a new contribution to the Torah. We never heard of any Jew being read out of the Synagogue because of such interpretation. On the basis of Torah Min Hashamayim freedom has been allowed for individual ingenuity.

Fundamentalism among the Protestant non-Jewish friends of the Bible rests on the authorized Version—prepared by gentile scholars of the seventeenth century—or some other translation of the original Hebrew text and of the so called New Testament, every letter of which is considered divine truth. Such fundamentalism is un-Jewish.

But if Jewish Fundamentalism implies loyalty to such Jewish fundamentals as faith in G-D and the binding character of Jewish Law, then every good Jew is Fundamentalist. Such a definition allows for the complete adaptability of Judaism to the demands of modern life.

THE EDITORS CHAIR

SHOOLEM ETINGER of Indianapolis, a member of the national board of the Zionist Organization of America, and rigid Orthodox believer, almost fell over Sunday when Dr. Mordecai Kaplan, the famous Reconstructionist leader, put on his "chichis" while we were in his room at the Stevens hotel. Dr. Kaplan was dressing for his speaking engagement before the annual convention of the Zionist Organization of Chicago.

He proceeded to explain to Shoolem that he wore the "chichis" not from dogma or out of respect for formalized tradition, but because they had spiritual significance for him. This is the criterion Dr. Kaplan has been using for all his reconstruction efforts in ritual and prayer, but Shoolem, though dazed, would not accept the explanation. He made the remark that Dr. Kaplan's "chassidim" would be shocked if they knew that their revered leader still adhered to the old Orthodox practice.

Shoolem conceded to me later that Dr. Kaplan was the most humble Jewish leader he had ever met and I have a sneaking suspicion that Shoolem, like all of us, respects and perhaps even loves Dr. Kaplan.

RECENTLY, a friend of mine in another city—whom I like but who doesn't know the difference between a spotlight and a Menorah—told me he had been asked (and had accepted) to teach Sunday School.

That was several weeks ago and I haven't gotten over the shock yet.

I inquired with undue politeness how he could possibly teach children when he himself knew so little about the Jewish group or Judaism. He answered quite seriously that he would get the book he was supposed to use in the classroom and read it himself first.

My shock came because I had been one among many who had been led to believe that this was a top-notch Sunday school and not one of the run of the mine schools.

Since the opening of the school was just two weeks off at the time of the conversation, I knew that a fraud was being perpetrated and that the children in that school—not one of whom attends weekday religious schools—were all being penalized by their short-

sighted parents and dishonest school supervisors. These supervisors know that the children can't learn anything at this school.

Even as the adult Jew today who doesn't know much about his Jewishness is continually being embarrassed, so 10 and 20 years from now—when the products of our many fine religious schools take their places as leaders in the community, yes even in the golf clubs—these children who are being misled will be embittered by the failure of their parents to provide them with a solid Jewish background—without which they are certain to be unable to hold their own in the Jewish group.

THIS MR. MELVIN H. COHEN who—as reported in last week's POST—considers himself such a great advance over the bearded meshulochim—has nothing on the publisher of an Anglo-Jewish paper.

"If I can sell Yeshivoh" (get contributions to such schools from unwilling Jewish givers) says Mr. Cohen to The POST correspondent in Minneapolis, "I can sell anything." But Mr. Cohen is a babe in arms compared to the man who tries to keep an Anglo-Jewish publication alive.

Although the subscriber can hardly wait until Friday to come around so he can get his Anglo-Jewish paper, or while he gets genuine pleasure from reading his neighbor's copy, he stands aghast in true state of shock when he is asked to pay \$4 for 52 issues.

Then if he owns a large business whose advertising budget is substantial, he considers it the height of effrontery if it is suggested that he allocate a small weekly sum to advertising in his Anglo-Jewish paper.

No, Mr. Cohen, with or without a beard, until you've tried running an Anglo-Jewish paper, you are taking in too much territory when you say that if you can sell Yeshivoh, you can sell anything.

Arabs Try Ambush Of Civilian Vehicle

JERUSALEM—An Israeli non-military vehicle travelling in the Central Negev, struck a mine last Friday night, but no one was hurt. At the moment of the explosion, grenades were also thrown at the vehicle, which was entirely destroyed. Israel has lodged a complaint with the Israel-Jordan Mixed Armistice Commission.

otent, rested after his work. Only through contemplation can we realize whether our work was really good. In the Haptharah, God as creator of the Universe is again mentioned, but this fact is taken as the basis for Israel's mission unto the peoples of the earth to be "a light unto the nations." —Rabbi Frank Rosenthal

Portion of the Week

BERESHIS

SABBATH "Bereshis (Genesis I-VI, 8; Isaiah, 5-XLIII, 10). Again we have re-rolled the scrolls and were starting again with the account of God's creation. Israel's legacy to the world is best expressed through the opening sentence "In the beginning, God created Heaven and Earth." How different and challenging is this statement to the beginning of the Book of John, where it is taught that in the beginning was the Logos (the word) and the Logos was with God, and they soon fused into one. Here is clearly demonstrated one of the basic differences between Judaism and Christianity. We furthermore are exposed in this portion to a Divine plan of evolution, to the importance of rest and contemplation. As man should imitate God (imitatio Dei) throughout his life, so should he rest and recognize the importance of rest not only for himself but for all, because God, the Omnip-

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GABRIEL CONEN
Editor and Publisher
BEN GALLOP
Managing Editor
HERMAN KURWITZ
City Editor

Friday, October 6, 1950

Calendar

Chanukah	Dec. 1
Purim	March 1
Passover, First Day	April 1
First Seder Night	April 1
Lag B'Omer	May 1
Shevuos	June 1

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

GOD TAKES NO SUMMER VACATION AT L. A. TEMPLE ISRAEL, OFFICIAL SAYS

Editor, National Jewish Post:

Your article appearing on the Editorial Page of the Sept. 8 issue of the National Jewish Post, addressed to the Rabonim of our leading educational institutions just could not pass this writer without comment.

Having been very actively engaged in Temple work for a number of years, and more recently identified with the progress of Temple Israel of Hollywood, I believe I have an answer to the question "Does God take a Holiday during the summer months in our Religious Life?" The answer to this question is definitely in the negative. I personally believe Religion is a 365 day-a-year job, and another day can be added for the fourth year. The need for religious inspiration grows more complex as time goes on, so consequently, there must be a constant application.

In my long experience with the Temple, we have never permitted our services to be discontinued during the so-called vacation season. The implementing of our plan is entirely the obligation of the layman. I am sure you will find the rabbis cooperative if the laymen show the slightest interest and vice versa.

You, no doubt, are familiar with

the progress of our Temple Israel of Hollywood, both from a physical and spiritual standpoint. Just a few years back, we were a very small Temple, with just a few hundred members and a modest building that satisfied our needs. After the war, we became ambitious, and embarked on a building program so extensive that it has demanded an all-out effort to become successful. At the present time, our Temple proper is finished with a seating capacity of 1450 for members. We have just completed our Religious school which will take care of educational requirements for some 600 children. With our very fine spiritual leader, Dr. Max Nussbaum, we have grown in stature to one of the leading Temples, if not in the U.S., the west coast, at least. We have today some 780 family members in our Temple. Our present program is to bring it to 1,000. To fill the needs of this number of families, it will be necessary to complete our project with a chapel and a social hall building. This entire completed project will cost \$1,200,000. I give you these figures to show that the success of a Temple depends upon its religious life. Our services continue

through the summer the same as the rest of the year with the exception of a half hour shorter service on Friday night, and we discontinue the Saturday morning service.

With this program, our members have the opportunity of celebrating the Yahr Zeits and reciting their regular Kaddish prayers during mourning periods without interruption. We also include Bar Mitzvahs during this period. This constant service to the needs of our members has given our Temple tremendous stature, and it is constantly growing during a period when the Regional Office of the Union of Hebrew Congregations has established over a dozen new Temples in this area.

Dr. Max Nussbaum and Cantor Saul Silverman take their regular vacations in the summer, and during this period we secure guest rabbis through the Regional office of the Union and a Cantor through the local Cantorial Association.

I believe this information should be of great value in answer to your letter to the rabbis and teachers in our seminaries. I feel qualified to give this information, having served as chairman on every important committee in our Temple.

W.J. GOLDMAN

Los Angeles

PROBLEMS OF ORTHODOX BACHELORS: THE CASE OF NON-ORTHODOX DATES

Editor, National Jewish Post:

Much as I sympathize with the Allentown, Pa., bachelor who was headlined in the Sept. 8 NJP as having some difficulty in finding a Strictly Observant Local Girl, his predicament surely pales beside that of certain Hollywood bachelors in my own acquaintance, to whom I once devoted the following brief elegy, based upon situations to which they are in the fortunate (?) position of being able to give considerably more study than I can spare for it:

DATE WITH A NON-ORTHODOX GIRL

Upon her doorstep
Conscious of marring the facade
As do the empty bottles
With whom he stands aligned . . .
The gong is his disdainful herald
As with alarm his finger flees the button . . .
Inside, on dustless carpet,
Bereft of hat, bereft of voice.
Declining sheepishly
The bread and salt of welcome,
Whose only guilt is shadow
Of unritual promiscuity
On spoon and cup and dish . . .
Later, their foreheads lit by shadows on a screen,
Nearness and scent awaken aimlessly the blood,
Ere stony profile blunts the troubled breath . . .
Outside, her casual fingers in his elbow locked,
Hollywood Boulevard's grudging couples at their back,
He eyes unhappily
A stain of mustard at her mouth,
Acquired at a drive-in,
Where he drank from a paper cup . . .
And now he dwindles
From small-talk's barricades,
And braces for the way
She'll rationalize Shabbat.

SIMON WINCEMBERG

Los Angeles

ORTHODOX NEEDS NEW OUTLOOK ON JEWISH EDUCATION TOO, SAYS HE

Editor, National Jewish Post:

It is a pleasure to congratulate the Commission on Jewish Education of the Union of American Hebrew Congregations (Reform) and Dr. Gamoran in particular, for their courage and intellectual honesty and bigness in conceding the failure of the Sunday school program of Jewish education.

It is also very gratifying to read the "Two Recommendations for Our Rabbis" by the POST that 15 minutes during the services should be devoted to an exposition of Jewish history, and second, the spreading of the knowledge of Hebrew for the full congregation.

I also wish to quote Dr. H. Richard Rasmussen, director of religious education at Blackburn college on Sunday schools. In his talk at the 13th annual conference of the State (Ill.) for Delinquency prevention in May 1944, Dr. Rasmussen said that he spoke of the Sunday school "with penitence and contradiction. He refused, he said, to list it as an asset toward the building of good citizenship, therefore we as Jews also cannot list the Sunday school as an asset towards the building of informed and good Jews.

However, what is the situation amongst the other phases of Jewry? In my travels I find rabbis who glorify the Sunday school, who boast of the fact that they have the largest Sunday school in town, more children than the others put together. And what does this prove? It only proves that the largest congregation will naturally have quantity, but quantity does not mean quality.

Reform Jewry could afford to gamble for 50 years or more because economic success and a craven desire for so-called social advantage amongst the Orthodox, has constantly replenished the ranks of Reform who took the next step towards assimilation, and thus the Temples continued to function. With Orthodoxy, it is different, because Orthodoxy cannot afford to gamble at all, because Orthodoxy has no one to

fall back on, and no source to draw new blood from.

Therefore glorifying the defunct Sunday school and only giving a fraction more than lip service to real and true, intensive Jewish education we so-called Orthodox have not too much room for criticism of others. The fine suggestion of the editor of the POST that the need is great for "the spreading of the knowledge of Hebrew for the full congregation," is conspicuous by the lack of it. On the contrary we find too many Orthodox Rabbis who in order to follow the lines of least resistance have put the prayers in the category of the Kadish. Like the Kadish, on the back page of the prayer book, which is underlined in English letters, so have prayers been transliterated. The average Sabbath has been turned into Simchas Torah, and other novel innovations such as calling up the mother and father of a bar mitzvah, etc. by the rabbi and with hands uplifted heavenward the parents are given the priestly blessing which we in our youth were taught to respect, when performed on the glorious festivals by the descendants of the priestly families. And the announcements of the Sabbath services is like that of movie theaters, continuous from this time to that time, come any time between.

Time is running out much too swiftly lest we forget. Our greatest need today—now—is for more teaching and less preaching, more teachers and less preachers. Judaism is a religion of being through teaching and not a religion of preaching as so eloquently stated some years ago by Rabbi Solomon Bazell (Reform) formerly of Louisville, Ky.

Awake, awake, laymen and women, and raise yourselves to the point where you will see further into the future, and you will realize that in order that we shall have a future as Jews, we must do away with all the Ballyhoo, and concentrate on the most pos-

itive things. And the most positive is on intensive Jewish Education through day schools, which even Dr. Emanuel Gamoran, the director of education for Reform Judaism has recommended.

HARRY SIMON

Louisville, Ky.

Why Pick On The Jewish Ballplayers?

Editor, National Jewish Post: I note an article in this week's issue listing Jewish ballplayers who played ball on the High Holidays.

As long as you are mentioning names, why not list other categories such as Jewish store-keepers and the like who keep their places of business open regardless whether they attend services or not.

Personally, I do not applaud or condemn any of my fellow Jews in their observance or non-observance of Jewish holidays. The point is—I cannot understand why ball-players and not others of the Jewish faith should be singled out.

JOSEPH W. GOLDBERG

Louisville.

What Did Blaustein Say To Truman?

WASHINGTON—(WNS)—Jacob Blaustein, president of the American Jewish Committee, who recently returned from a second mission to Israel at the invitation of Prime Minister Ben-Gurion, reported to President Truman in another conference at the White House here, following that of last week.

Blaustein stated that he was not free to give particulars of the matters which were discussed, but could say that they dealt with various economic, social and political situations and, among other things, the relationship of Israel to the United States.

NEW HILLEL UNIT

AUSTIN, Tex. (WNS)—A new \$225,000 B'nai B'rith Hillel building was formally dedicated at the campus of the University of Texas here this week in the presence of university officials and leading civic and religious leaders.

ORTHODOX VIEW ON RELIGIOUS FREEDOM IN ISRAEL TRICKY, SAYS REFORM RABBI

Editor, National Jewish Post:

Rabbi M. M. Poliakov uses logic but sleazy logic in trying to apologize for the failure of Israel to give its Liberal congregations and rabbis Religious Freedom.

Once one starts with the premise that the existing Rabbinical Courts are infallible if not sacrosanct, it is possible to arrive at many a fanciful conclusion, including Rabbi Poliakov's, namely, that the request of Reform and Conservative leaders for the privilege of performing marriages is an assault upon the Religious Freedom of Traditional Orthodox Jews. Using his brand of reasoning, it is easy enough to maneuver Liberals into the position of a "new sect," which he seems to have it direct from David Ben-Gurion, will satisfy the Government as qualifying for equality with Christians and Mohammedans.

Perhaps it should be asked whether this kind of ranting is to be taken seriously.

Many Traditional Jews have welcomed what Rabbi Poliakov spurns, namely the refusal of Liberal Judaism to become merely

another Karaism, a sectarianism cut off from the heart and center of what is most living and vital in our tradition. I am sanguine enough to believe that the cry of Hillel Hashem will arise from his own colleagues and laymen to the Baltimore rabbi's suggestion that Liberal Jews dissociate themselves from K'Lal Yisroel.

RABBI STANLEY B. BRAV

Cincinnati.

Hebrew Plus Signs Perfected On Type

H A I F A—(WNS)—A system adapting Hebrew language linotype machines for the setting of vowel signs, thus simplifying the reading of Hebrew by those learning the language, has been perfected by two printers here, it was disclosed this week.

Although it has a complicated vowel system, Hebrew is printed without vowels. The new method will permit newspapers and publications using mechanical typesetters to include the vowel signs, thus facilitating the study and reading of Hebrew by new immigrants.

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I Think As I Please

U. S. JEWISH EDUCATION CONCLAVE DARE NOT IGNORE SOME BASIC ISSUES

By CARL ALPERT

THE most representative group of American Jews to be gathered together since the last sessions of the American Jewish Conference will meet in New York on October 28-29 to consider in all its aspects the problems of Jewish education. While there may be some differences of opinion with regard to both the purpose and the manner of promoting such education, there is no doubt that every community and every organization is or should be vitally interested. Education, in this instance, provides a splendid common platform of action.

It is to be hoped that the very limited representation accorded to each participating body be fully utilized, and that spokesmen from every segment of the community be present to hear and to be heard.

An advance peek at the program reveals that some of the most eminent figures in American Jewish life will lend of their thinking. Major principles dealing with the fundamentals of education will be formulated and discussed. I earnestly hope, however, that during all the talk of principles and generalities, sight will not be lost of some of the immediate and specific problems. It's all very well to deal with the picture as a whole, but that whole is composed of individual elements which must be taken into consideration.

ONE OF THESE ELEMENTS—the status of the Hebrew teacher—was dealt with in this corner a few weeks ago. The distinguished assembly in New York may establish basic theories, but all their ambitious theorizing will come to naught unless the level of the Jewish teaching profession is substantially raised. This can be done only by attracting able and talented young men and women into the profession, and no superior knowledge of economics is required to tell us that the profession must be able to compete in terms of remuneration with other occupations which beckon our young people. There is a moral satisfaction, a spiritual fulfillment in the Jewish teaching field to be sure, but these alone are not sufficient. Teachers, too, must live and raise families. All honor to the capable and devoted teachers who have forfeited personal security and comforts for their teaching, but they can not carry the burden alone. Into the gap there have stepped others, unqualified either by temperament or training, and many of the teachers now offering themselves for positions—if indeed there are any applicants at all—are too often inferior.

It must be repeated that the teaching profession will not attract the best personnel unless and until it offers rewards commensurate with professional standards of living in this country. Boards of Education and other laymen concerned with the engaging of the teaching staffs should take heed.

THERE ARE OTHER problems, dealing with curriculum and methodology, which have been too long neglected—or dis-

cussed only in abstractions. Too many parents think that everything which is called Jewish Education really is Jewish Education. Unfortunately that is not always so. Parents should not consider that they have fulfilled their obligations to their children merely by sending them off to a school. What are they going to learn at that school? How will the particular kind of education offered shape the children's lives? If the youngsters are being taught Hebrew, is it done so as to make them facile at Siddur reading, or to give them fluency in conversation? There is a major difference in purpose—and in method of teaching.

Some parents who express themselves as bitterly disappointed with what their children have learned after years of attendance, have only themselves to

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Dues Suspended For Servicemen

NEW ORLEANS—Dues for members of the Toure Synagogue of New Orleans who enter military service will be suspended and remain suspended for one year after the end of such service.

The policy was adopted by the opening board meeting of the synagogue, according to the current synagogue bulletin.

The resolution also said that members in service "will remain as members of our Congregation with full privileges of the synagogue granted them."



ALPERT

blame for not looking into the school more thoroughly. Don't dismiss such things as the "responsibility of the community." There is no such disembodied being as a "community;" you are the community, and the responsibility is yours.

There are cities in this country, not necessarily large ones—cities like New Orleans, Cincinnati, Minneapolis—which have created first rate educational institutions and have reared a generation of well taught young people. But even here, unless there is consistent and sustained interest from the parents, deterioration can set in. Other communities can do as well if the parents will concern themselves, and if adequate compensation is provided to attract competent teachers.

THESE ARE BUT a few of the practical problems, in contrast to the general principles, which confront Jewish education today. The historic conference in New York later this month should not be allowed to pass without devoting some attention to these matters. And the American Association for Jewish Education, which took the leadership in summoning the conference, should continue to earn public support and approval by year-round concentration on such practical problems.

Ban On Israel Press Voted By Fanatics

TEL AVIV—(WNS)—A resolution prohibiting its members from reading the Hebrew press in Israel was passed here at a national conference of Neturei Karta, the extreme orthodox "Guardians of the City."

Meeting in a small synagogue, the group, which has been involved in frequent clashes with other elements of the Israel population over Sabbath observance, accused the Hebrew press of "distminating heresy among Jews." The ban was also extended to the Israel radio.

Orthodox Parent Told Must Give Son Full Secular Education

NEW YORK—A baffled Irish judge ruled last week that a Jewish father in Brooklyn cannot confine the education of his son to a Jewish religious school if the curriculum does not include basic subjects required by the N. Y. State education law.

Involved in the case were Mrs. Rose Auster, Meyer Weberman, her husband, and William, a pupil at the Orthodox Yeshiva Nenevas Olum, according to the Brooklyn EAGLE.

Mrs. Auster filed suit to obtain custody of the boy. Now married, the couple was divorced in 1947.

Indicating great perplexity and worry over the issues of Jewish Law involved, Supreme Court Justice Charles E. Murphy filed a ruling that unless Weberman provides his son within two weeks with effective secular education in the 11 basic subjects required by law, custody will be awarded to the mother.

Justice Murphy also issued a frank plea for a Rabbinical committee to take over the whole case, which he said was beyond his capacity to handle properly.

Justice Murphy noted that Weberman had conceded that of the 11 basic subjects, only arithmetic is taught at the Orthodox all-day school and that arithmetic is taught only as it applies to the boy's religious studies.

Mrs. Auster, in her suit, asserted that both parents were liable to prosecution for failure to enroll their son in a school complying with the state education law. At the time of the divorce, the father took custody of the boy and Mrs. Auster was given custody of a daughter.

Mrs. Auster also complained that her former husband "is fanatical in his religious beliefs," clothes the boy in a manner different from that of normal American Orthodox Jewish children, and has the boy wear long hair which makes him "subject to ridicule by other children."

Justice Murphy, in his decision, reported that Weberman "presented quotations from profound Jewish theologians which he contends prove unequivocally that systematic secular education is prohibited by Orthodox Jewish Law. The mother produced two rabbis, who maintained that this is not so. The court suggested that this question be submitted to a Rabbinical committee, but the proposal was rejected by Weberman, which was his civil law right."

"If a Rabbinical committee were to decide that systematic secular education is forbidden by Orthodox Jewish Law, then a presentation of such finding could be made to the Legislature, which would undoubtedly give the matter serious consideration."

Justice Murphy declined to pass judgement on the wearing of sidelocks by the boy, or his long hair or distinctive clothes.

"That should be decided by a Rabbinical Committee," he ruled. "The court in all sincerity asks to be relieved of this perplexing burden as it is delicate and theological in nature and rightly belongs in the realm of the theologians of the Orthodox Jewish faith."

SHARETT IN UN ADDRESS RIPS NEW GERMAN NAZISM

FLUNSHING, N. Y.—A sharp attack against resurgent Nazism in Germany was delivered by Israel's Foreign Minister, Moshe Sharett, in a formal outline of Israel's United Nations policy during the general debates in the Assembly.

Calling for immediate inclusion of all eligible candidates as members of the UN, Sharett made an exception of Germany, West and East, as well as other countries "where the regimes once allied to Nazism still prevail."

"The people of Israel, and Jews throughout the world, view with consternation and distress the progressive re-admission of Germany to the family of nations, with her revolting record intact, her guilt unexpiated and her heart unchanged," he declared.

"Beneath the new thin crust of apparent peacefulness, the fierce flames of old hatreds are still burning," he said. "Having exterminated the bulk of European Jewry and reduced the surviving remnant in Germany itself to an insignificant number, the Nazis now vent their rage on the dead by desecration of cemeteries and destruction of tombstones. The appeasement now practiced in both parts of Germany outrages the sacred memory of countless martyrs, betrays the sacrifices sustained in the overthrow of Nazism and sows the seeds of new aggression, savagery and horror."



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The Sports Whirl

Maurice Samuel Analyzes Sports As Key To Jewish-Gentile Conflict

By HAROLD U. RIBALOW

THOSE of us who write and read about sports, particularly Jews in sports, should be honored because we have been joined by the distinguished Jewish writer Maurice Samuel who, in his latest book "The Gentleman and the Jew," devotes a full chapter—and a brilliant job he does with it, too—to the relationship between the Jew and the world of sports. It is not the domain of this column to discuss Mr. Samuel's thesis or to analyze his arguments. Ward Moore has that assignment. But Mr. Samuel's thesis is illustrated very clearly in his chapter on sports and Jews, that, in explaining his views, I cannot but touch upon the major thesis of the volume.

MR. SAMUEL believes one who is a "gentleman" is one who lives according to pagan ideals. Thus, a "gentleman" is not a good thing to be. Indeed, a "Christian gentleman" is a contradiction in terms for one can be either a "Christian" or a "gentleman," and not both. As a "gentleman" is opposed to the Jew, Mr. Samuel's thesis is that the "gentleman" is a killer and basically the enemy of the Jew. In explaining the various cults to which western civilization is now heir, due to the ascendancy of the "gentleman," Mr. Samuel really is rough on "the sport cult of the western world."

I think that Mr. Samuel, who is a provocative writer, is most clearly understood in his own words, so here, with deletions here and there, is his thesis about sports. In another column, I'll point up the relationship between these ideas and the Jew.

"Today I would accept Mordecai M. Kaplan's definition of Judaism as a civilization if it went further and stated that there are only two conceivable ideals as civilizations, the Jewish and the non-Jewish—and I use the word 'Jewish' in its widest sense to include Christianity. The fateful difference lies in their concept of the moral problem."

"THE NON-JEWISH civilization has set up an immense structure of moral substitutions which may best be described as the sporting formulation of life. Life is conceived as a game, and good behavior consists in scrupulously following the rules of the game. Therefore by definition a good man is one who always 'plays the game.' To find moral guidance, to achieve the right attitude toward his fellow men, to perfect his discipline, a man must go in constantly for games. Their essential function is to express and keep alive the combative spirit. They are a moral cult. They are, in fact, the moral cult."

"Games, as distinguished from exercise, have the following characteristics: they are based on rivalry, and there must be a winner and a loser; they involve the honor or status of groups whom the players represent; the defeat of the players is the defeat of the group, their victory is the victory of the group."

"Games, or public sports, have such a ubiquitous, ancient and organic part in western civilization that we accept the phenomenon as tacitly as the air we breathe. . . . No unsubsidized newspaper can exist without a large, expertly written, and expertly illustrated sports section. No city can be unrepresented in the field. No king may reign, no president hold office, without periodic attendance at the most

important games ceremonies.

"THE LANGUAGE of games, sprints, and contests predominates in our homely descriptions of human situations. A man whose plans are blocked is 'stymied.' If he is in trouble he is 'behind the eight ball.' If his enterprise is approaching success he is 'in the home stretch' or 'approaching the goal.' . . . A narrowly selfish man is one who 'won't play ball.' The attack on Pearl Harbor is . . . 'a sneak punch.'"

"In the classical days of Greece and Rome public games were frankly associated with religion. They were forms of worship, and the attendance of the highest rulers was compulsory."

But the formal withdrawal of the religious motif has not diminished the numbers of worshippers at games, or changed the role of the games as expressions and instruments of the moral purpose. The modern Olympiad is a faithful continuation of the ancient, not only in name but in function and effect.

"There will be . . . attempts to find moral justification on high levels (for sports.) Such, for instance, is the plea for the 'unifying' effect of international sports. The Olympiads of ancient Greece are supposed to have contributed to such Hellenic unity as existed; and modern Olympiads are supported as a form of international communion. Or we are told that games serve a unique purpose in sublimating man's natural aggressiveness. Both these theses are based on self-deception."

"One need not go further than newspaper reports to realize that modern Olympic games are actually international irritants. . . . As to the argument of 'harmless sublimation,' one might as well affirm that the gladiatorial combats mitigated the savagery of the Roman spectator mob. Machiavelli has with clearer insight praised them for the opposite effect . . . the combative emotions of a crowd at a football match are not sublimated and dissipated; they are stored up. They are incorporated in the national temper, in both senses of this word. They await release in the greatest and grandest and most thrilling of all football games—war."

THIS IS, in the main, Mr. Samuel's case against the sport cult, as he phrases it. He adds that "One of the crimes of psychiatry is to have popularized the notion of 'directing' or 'sublimating' the aggressive impulse into 'useful' and 'constructive' channels. The result has been that social problems are offered

as 'challenges,' with victory-or-defeat rewards and penalties, while the basic social problem, the existence of the combative impulse, is repressed. In every field, the justification of the games and challenge psychology on social and moral grounds is a trick of the combative 'ego.'"

Next week, I'll try to clarify Mr. Samuel's attitude toward sports in which he writes as a Jew who recognizes that the "gentleman" is a pagan and that pagan ideals are in mortal conflict with Jewish morality.

Brandeis Gridders Win Opener Easily

National Jewish Post
WARTHAM, Mass.—An easy victory was scored by the first football team of Brandeis University in its first game against the Maine Maritime Academy Sunday, 37 to 7.

A crowd of 500 cadets watched the grid debut of the freshman squad representing the nation's first Jewish-sponsored non-sectarian university. The yearlings, coached by all-American Benny Friedman, came from behind in the first few minutes of play. They uncorked a barrage that included two line bucks for a touchdown by full-back Sid Goldfader and a 40-yard run by right half Ed Jones.

British, Israel Sign Air Transport Pact

LONDON — (WNS) — Representatives of the British Ministry of Civil Aviation and of the Israel legation here have initiated an Anglo-Israeli air agreement and formal signature of the document will take place in the near future, it was reported here officially.

The agreement provides for normal air services between the two countries and specifies the flying routes and other details. Both British and Israel aviation circles have welcomed the agreement.

Seize L.I. Writer Of Hate Letters

NEW YORK — (WNS) — A 21-year-old youth was apprehended this week as the signer of anonymous threatening notes to the Jewish residents of Rockville Center, L.I.

The arrest concluded a two year search for the writer of the anti-Semitic letters. The youth, Joseph E. Britt, was discovered following a police check on the handwriting of the letters against files of the signatures of high school students in the community. Britt was arraigned in a district court at nearby Mineola, L.I.

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U.S., Israel Score Victories In Maccabiah Opening Contest

RAMAT GAN, Israel—The United States entry was expected this week to make a strong bid for the Weizmann Cup in the Third World Maccabiah this week.

The Jewish Olympics opened in a blaze of ceremonial color in the stadium built here for the event. Acting Israel president Joseph Sprinzak spoke briefly to the opening crowd of 50,000 Israeli and visitors from all parts of the world.

U.S. CAGERS WIN

In early events, the U. S. quintet defeated Turkey 55 to 16 in a speedy basketball game and Israel beat Switzerland in a soccer contest.

Israel's fourth-ranking and youngest tennis player, Mordecai Appel, scored an upset in defeating I. Wittman, former Polish champion, according to World Wide News Service.

Some 500 Jewish athletes were entered for the event. Israel with 240 contestants was expected to put up a sharp battle for the Weizmann cup, which will go to the country with the highest total of points.

The U. S. entry, which led the field in 1935, includes several Olympic champions.

PLENTY OF COLOR

Opening ceremonies included a parade of teams. Flags of participating nations, waving banners and loud applause marked

the parade. The parade was followed by raising of the Maccabiah flag, a 12-gun salute and release of scores of pigeons over the field.

After all the teams had been presented, the traditional Maccabiah runner arrived at the field with a blazing torch, which had been lighted at dawn at Modin, center of the Maccabean uprising against the Hellenic yoke.

TORCH BY RELAYS

The torch was carried in relays by runners and finally was placed on a high pedestal over the field.

Asomber note was the Yizkor ceremony, when the flag was lowered to half-staff and trumpets sounded mourning for those who had died in the Israel War of Independence.

Participants listed by WNS were Argentina, Austria, Australia, Belgium, Canada, Denmark, Elre, Finland, Great Britain, India, Israel, Libya, Sweden, Switzerland, Turkey, the Union of South Africa and the United States.

D.C. Daily Defends Polish General's Entry

WASHINGTON (WNS) — The TIMES-HERALD here, reacting to the objection of Jewish organizations to the admission to this country of General Wladyslaw Anders, Polish anti-Semitic leader, declared that "Communists and their fellow travelers" were calling Anders a "fascist bandit" when in fact he is a "Polish hero and foe of Reds."

At the same time it was disclosed here that the American Federation of Polish Jews had called on President Truman to deny an audience to the General and to revoke his entry permission.

The Federation letter to the President called the General an "arch enemy of the Jewish people" and "a moving spirit behind anti-Jewish activities in Europe and the Near East." It called Anders' visit "an affront to all American Jews" and "an attempt to extend anti-semitic activities to American soil."

A beginning is also being made with the cultivation of vegetables in the Israel transit camps with a view both to training the immigrants in vegetable raising and supplying them with work as well as food.

NEW YORK

Commission Upholds Israel On Infiltrates

TEL AVIV — (WNS) — Egyptian-Israeli Mixed Armistice Commission has supported the Israeli position on the recent expulsion into Egypt of Bedouin tribesmen who infiltrated into the Jewish state.

Egypt had filed a complaint with the United Nations Security Council, charging that the expelled Bedouins belonged to Israel under the armistice agreement. The commission, however, went on record that the expelled Bedouins were members of the Azazmeh tribe and had also upheld Israel's contention that the tribesmen were not in Israel when the Egyptian-Israeli armistice was concluded.

NEW BRUNSWICK, N. J. — (WNS) — Dr. Selman A. Waksman, well-known Jewish microbiologist and professor at Rutgers University, has been awarded the 1950 Charles Mickle Fellowship of medicine of the University of Toronto.

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ZOA-Hadassah Unit For Chalutzit Set Up; Finances Are Indefinite

National Jewish Post

NEW YORK—Formal organization of a joint chalutzit (pioneering for Israel) commission, jointly sponsored by the Zionist Organization of America and Hadassah, has been completed, The POST learned this week.

The pioneer unit of both General Zionist groups will have an estimated joint budget of \$30,000 to \$40,000 for its program.

Disclosure that the commission had been set up came against a history of persistent reports that members of Zionist youth groups had objected to certain ZOA members of the new commission. Hadassah spokesmen told The POST, however, that Hadassah did not object to the ZOA appointments, since "that's their business."

THE MEMBERS

The joint group consists of three members each from Hadassah and from the ZOA. The ZOA members are Abraham Redelheim, a ZOA vice president; Rev. Martin Adolf of Paterson, N.J., ZOA executive member, and Dr. Morton J. Robbins of Nashua, N.H., vice chairman of the ZOA administrative council.

The Hadassah members are Mrs. Samuel Inselbuch, Hadassah chalutzit chief; Mrs. Minnie Helpert, national chairman of Hadassah's youth commission; and Mrs. Hannah Goldberg, national secretary.

The joint commission held its first meeting Sept. 14, electing Redelheim as chairman and Mrs. Inselbuch as co-chairman.

DR. ROBBINS IN

Dr. Robbins was one of the leaders of an unsuccessful drive at the 53rd annual ZOA convention in Chicago last July to bring chalutz work under jurisdiction of the Zionist Youth Commission.

The question of finances remained obscure. A year ago, the late Daniel Frisch, then ZOA president, suddenly withdrew the ZOA's annual subvention of \$20,000 to Plugat Aliyah, the General Zionist Chalutz movement. Hadassah continued its annual grant.

Asked the status of the ZOA relation to Plugat Aliyah this week, President Benjamin Browdy said his program calls for strong support of chalutzit and in keeping with this program, the ZOA has a "most friendly" relationship with Plugat Aliyah.

THIS TAKES TIME

The ZOA president said that the matter of a subvention and the "translation of the ZOA relationship to Plugat Aliyah into concrete action is now under serious consideration.

"I am sure that a definite understanding will emerge from the discussions very soon and that the previous cooperation will be restored, although the exact amount of the subvention is uncertain as yet," Browdy told The POST.

The POST learned that ZOA and Hadassah would share the budget with apparently the ZOA expected to take the initiative in setting the amount.

The question of the role of chalutzit in the American General Zionist movement has been subject to considerable debate. The two major viewpoints which have been clashing with increasing regularity in both movements are:

1) chalutzit should become a major project of General Zionist groups to be pushed openly with the full strength of both organizations;

2) chalutzit should be encouraged but on a more restrained level which is less likely to invite the usual criticism that



ABRAHAM REDELHEIM
Make Way For Pioneers

U.S. Jewish youth leadership is being siphoned off to Israel.

STORY NEVER TOLD

Both positions reportedly smacked head-on at the recent Hadassah convention whose special chalutz workshop churned with heated debate. A resolution on the issue reportedly was approved at the session but no details have since been released on either the discussion or the reported resolution.

In view of the divergent approaches to chalutzit, the joint ZOA-Hadassah commission has been vested with full autonomy to draft its own chalutzit stand, and its own public relations techniques for promoting the effort.

"Our promotion of this project has never been—and will never be—based on negating the Galut (Jewish communities outside of Israel)," Mrs. Inselbuch told The POST. "We conceive chalutzit to be a challenge to our youth who have a very substantial contribution to make to Israel's future."

LIKE POINT FOUR

She added that the General Zionist chalutzit program will not affect the security of U.S. Jews since it coincides with President Truman's "Point Four" program for helping the underdeveloped areas of the world.

Echoing that stand, Redelheim told The POST that he personally favored a vigorous chalutz movement which would promote settlement in Israel of youths interested in technical and professional work as much as in kibbutz (communal) life. He said such a chalutz movement would make a contribution to Israel which would be peculiar to America.

Redelheim also told The POST that the reorganized commission is expected to meet within the next three weeks in plenary session. In addition to the commission representatives, there will also be spokesmen from the Inter-collegiate Zionist Federation of America, Plugat Aliyah, Hahaleh, the chalutz arm of IZFA, and Junior Hadassah.

The latter groups are also members of the American Zionist Youth Commission. Redelheim stressed that the joint commission is wholly independent of the Zionist youth commission, although it is expected that the joint body will report on its progress to the youth unit.

Vienna Jews Barred From Seized Homes

VIENNA—Nearly 1,500 Viennese Jews have been refused priority in housing and are living in shelters despite the fact that no move has been made to restore more than 60,000 homes taken from Vienna Jews by the nazis.

The Vienna Municipal Council informed a deputation that Jews must wait their turn with the 70,000 other people on the waiting list.

Only 61 apartments have been allocated to Jewish applicants during the past 12 months the Jewish CHRONICLE of London reported.

Unable to regain possession of their homes, many Viennese Jews are forced to seek shelter wherever they can.

Tel Aviv Ice Lack Causes Near Riot

TEL AVIV—A breakdown in four of Tel Aviv's 21 ice plants caused a near riot last week when customers were unable to get ice.

Supplies well short when the breakdown came after suspension of operation on Yom Kippur. Police were called out when members of a lengthy queue tried to break open the doors of one ice factory.

Ice plant officials said that additional equipment could not be put into operation for lack of vital parts. They said they had repeatedly but unsuccessfully appealed to the Israel Controller of Heavy Industry for the import licenses to get needed parts.

Beersheba Without Police For Two Months

BEERSHEBA—Residents of Beersheba called a protest meeting last week over lack of police protection. The police quit in a dispute over accommodations.

The Jewish Chronicle of London reported that the municipality has been without police protection for two months. Officials estimated that at least 60 policemen were needed for the rapidly growing population, as against the total of 20 who quit.

Beersheba residents said there was no way of knowing whether crime has increased, since there is no one to whom one can report crimes.

HEBREW U. MEDICAL STUDENTS STRIKE IN TUITION FEE DISPUTE

JERUSALEM—A group of 89 medical students called a "sit-down" strike last week after they were suspended by Hebrew University officials in a dispute over payment of special tuition fees.

The students are enrolled in the Hadassah-University medical school here, according to the Jerusalem POST.

They have been suspended because they refused to register and pay 80 pounds in tuition fees. The issue has been in dispute for the past six months.

On the second day of their strike, the white-coated students jammed the halls of the Terra Sancta building, refusing passage to University workers. Small squads occupied the administrative offices to prevent regular work from going on, the English-language daily reported.

The strikers hung a placard from the second floor, which read, "We protest interference with our studies and demand that we be returned to our classrooms."

Large quantities of military equipment, including 30-ton tanks, and planes, have been arriving in Beirut, destined for Syria.

CATHOLIC COMPLAINS NO INVITATIONS TO WEIZMANN FETE EXCEPT TO JEWS

JERUSALEM—A spokesman for the Greek-Catholic Archbishop of Israel complained bitterly last week that only representatives of the Jewish community were invited to a farewell ceremony for President Weizmann.

The complaint was made by B. Laham, in a letter to the Jerusalem POST. He referred to a parting ceremony for the president, on his departure to Europe for a rest.

"I take it for granted that the President belongs to all the citizens of Israel—Jews, Arabs and others alike, who should have been invited to offer their respects and best wishes to the President," Laham asserted.

CCAR Calls Emergency Meeting On Special Plan For Chaplains

National Jewish Post

NEW YORK—The Central Conference of American Rabbis has called an extraordinary session to consider a plan for procurement of chaplains from the Reform Rabbinate, it was announced this week.

Rabbi Philip S. Bernstein, CCAR president, said the emergency meeting would be held during the biennial convention of the Union of American Hebrew Congregations in Cleveland. The UAHC is the congregational body of American Reform.

The plan includes some elements of selective service procedure, Rabbi Bernstein said. The emergency meeting will be held Nov. 13.

FOR REFORM RABBIS The plan, which will be offered to the CCAR conclave for voluntary acceptance will affect all members of the CCAR and all graduates of the Hebrew Union College and the Jewish Institute of Religion who do not belong to other national rabbinical bodies, Rabbi Bernstein said.

Adoption of the program will mark the first time the CCAR has ever put into effect a selective service program for procurement of chaplains. Rabbi Bernstein said that the American Reform movement supplied almost half of the entire American Jewish chaplaincy corps during World War II.

GETS BOARD OK The Chaplaincy Procurement Plan was developed by the CCAR Chaplaincy Committee and approved unanimously by the CCAR executive board, Rabbi Bernstein said, in view of the immediate need for nearly 100 more chaplain and "the likelihood of increasing and prolonged chaplaincy needs."

Rabbi Morris Lieberman of Baltimore is chairman and Rabbi Morris N. Berman of Chicago is vice chairman of the Chaplaincy Committee.

The proposed plan reads in part as follows: "It is the basic principle of this plan that the obligation of service as chaplain in the Armed Forces rests equally upon all members of the Conference in terms of their eligibility within the standards set up by the military establishment. Within these limits all members of the Conference will be requested to volunteer for chaplaincy duty according to the following categories of priority:

"A. Men who did not serve in World War II on extended duty—(1) single (2) married (3) married with one child (4) married with more than one child;

"B. Men who have previously served on extended active duty—(1) single (2) married (3) married with one child (4) married with more than one child.

"The sequence of priority for these categories shall be determined by lot. For the purposes of this plan the personal status of the members of the Conference shall be fixed as of November 15, 1950."

SPECIAL HANDLING The plan recommends that such matters as tenure, salary differential and position protection, replacements in pulpits and general conduct of the program shall be placed in the hands of a joint commission. On the commission will be representatives of the CCAR, the UAHC and the two Reform seminaries.

The plan draft said that the proposal "offers an equitable, fair and democratic approach which will not only meet the immediate need, but which will serve procurement requirements to whatever extent these may be in the future."

The CCAR has a membership of some 600 rabbis.

For the first time in the history of Cape Town Jewry, Rosh Hasehonah services at the chief synagogue were conducted entirely in Sephardic Hebrew.

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